WORLD CALL

Preaching
The Word
W. A. WELSH

☆

School Days
Again
MRS. C. H. HAMILTON

☆

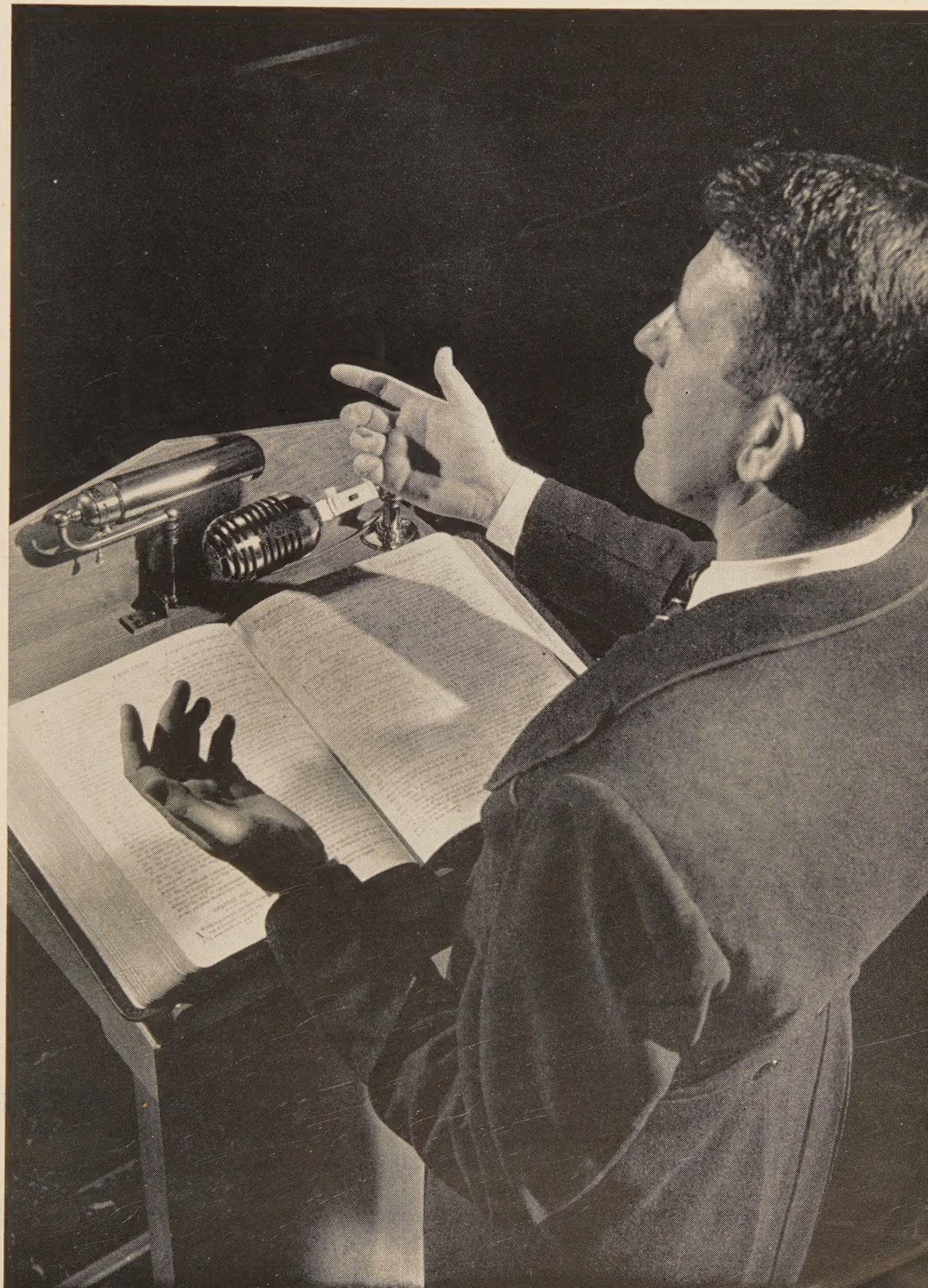
New Occasions . . .
New Duties
DONALD F. WEST

☆

SEPTEMBER
1952

☆

Price 20 Cents



September, 1952

Vol. 34 No. 8

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The Ministry and the Bible are emphasized in this issue of World Call and are featured pictorially on the cover. This striking photograph was made especially for World Call by Tommy Wadelton, staff photographer of the Indianapolis *Star Magazine*. The minister pictured is Theo Fisher of Northwood Christian Church, Indianapolis.

Hidden Answers

1. What is the mission of Disciples of Christ today?
2. Who visited a Roadside Clinic in India and what did he see there?
3. What Indian church celebrated its Golden Jubilee last year?
4. What treaty between the U.S. Government and the American Indians becomes another "scrap of paper"?
5. How long has the Disciples Pension Plan been in operation?
6. How much of the school budget did Negro schools in Hinds County, Mississippi, receive in 1942?
7. Who has the right to an education?
8. What are some of the compensations of a pastor?
9. What is the purpose of the pulpit in a Protestant church?
10. Why are church-sponsored missions schools fewer than in the 1920's?
11. What is the difference between biblical literacy and religious education?

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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"GO YE" EVANGELIZE AMERICA THROUGH MISSION CHURCHES

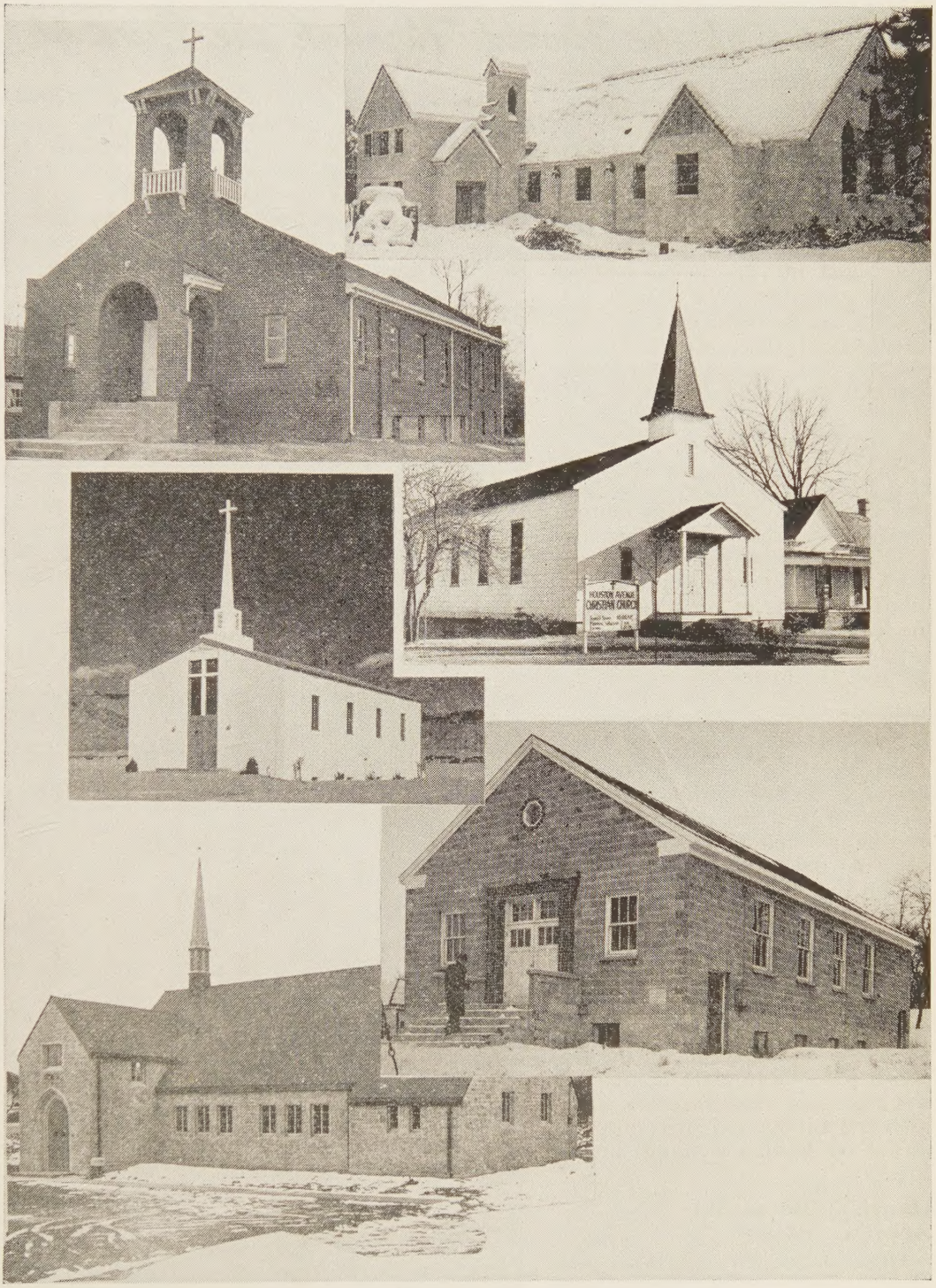
Jesus said "Go ye into all the world and preach the Gospel to every creature. . . ." *Some of those people live in America.*

Disciples of Christ can help to carry out the Great Commission through establishing mission churches in the unchurched areas of our nation.

Church Extension is actively sharing in this work through assistance in securing buildings for these new congregations.

Since 1946, 102 Mission Churches have been assisted through interest free loans . . . some of them are pictured here.

Church Extension Annuitants share in this work through their annuities. Write today for a free copy of the booklet "Out of Our Hearts," which tells the story of the annuity plan.



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Global Highlights

News of the World Through the Eyes of the Church

Committee Reports on Plans for Disciples Convention Program

INDIANAPOLIS.—The Committee on Program and Arrangements for the Portland, Oregon, Assembly of the International Convention of Disciples of Christ met in Indianapolis, July 9 and 10. The theme selected for the Assembly, to be held July 4-9, 1953, in Portland, is "The Uplifted Christ Lifts Men." This is also the theme recommended by the Committee on Evangelism of the Home and State Missions Planning Council for next year.

Dr. Myron C. Cole, pastor of the First Christian Church in Portland and a member of the Committee, recommended that this be known as a "Family Convention" since the dates will lend themselves to a combined vacation for all members of the family. Plans are under way for parallel youth sessions and for care of small children.

Serbian Church to Take Over Belgrade Theological Faculty

BELGRADE. (RNS).—The Holy Synod of the Serbian Orthodox Church decided at its recent meeting to take over support of the theological faculty of Belgrade University, Patriarch Vikentije Prodanov, supreme head of the church, announced here.

The Yugoslav government served notice on Orthodox authorities last February that the theological faculty would be banned from the state-run university after the close of the academic term in June. A similar notice regarding their faculties at Zagreb and Ljubljana Universities was served on Roman Catholic authorities.

Church Called to Aid American Indians

GREEN LAKE, WIS. (RNS). — The church has a major responsibility in the task of aiding American Indians to adjust from "the simple life of the reservation to our present complicated society," delegates to the triennial conference of the National Fellowship of Indian Workers here were told.

Some 250 representatives of a score of Indian tribes, missionaries to Indians, educators, government officials and churchmen met to discuss ways of speeding up the integration of the Indian into the main stream of American life.

The Rev. H. Philip Frazier, president of the conference and a full-blooded Sioux who works among the Osage tribe at Hominy, Okla., said that the church could do more than any other agency to break down barriers that keep Indians from enjoying the full benefits of citizenship.

Kenneth Latourette Honored By University of Marburg

MARBURG, GERMANY. — The University of Marburg, the oldest Protestant university in the world, recently conferred the degree of Doctor of Science of Religion upon Dr. Kenneth Scott Latourette, Professor of Missions and Oriental History at Yale University.

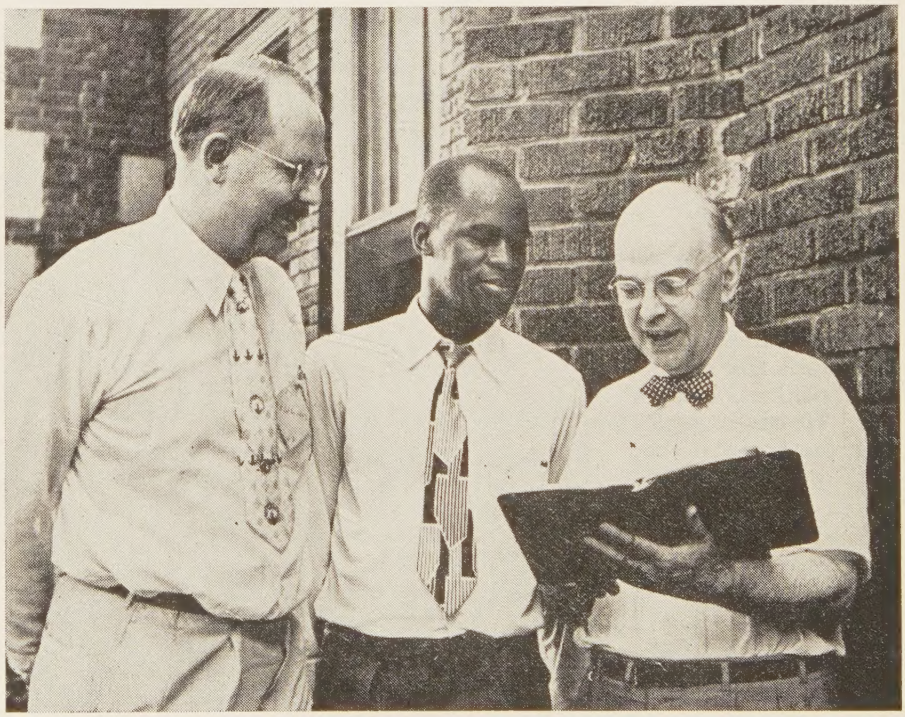
The degree was conferred at a reception held by the faculty of the university for the 200 delegates attending the Enlarged Meeting of the International Missionary Council at Willingen, Germany.

Gideons Set Scripture Distribution Goal

ST. LOUIS, MO. (RNS).—A budget of $2,500,000 for the coming year was adopted by the Gideons International at its 53rd annual convention here in July. The meeting was attended by 500 delegates from "camps" throughout the U.S., Canada and many foreign countries.

The delegates approved a distribution goal of 2,000,000 New

Delegates Discuss Africa



—RNS Photo

Over 300 representatives of the African Government, the U.S. State Department, the United Nations and 30 major Protestant denominations attended the North American Assembly on African Affairs, sponsored by the Africa Committee of the National Council of Churches' Division of Foreign Missions, in Springfield, O., June 16-21. Above, Eduardo Mondlane, Mozambique, a student at Oberlin College, Oberlin, O. (center), discusses Africa with two former American missionaries who spent many years in that continent. They are Dr. John Reuling of Boston, a Congregationalist, and chairman of the Assembly, a professor in Africa for 12 years (left); and Dr. Emory Ross, of New York, executive secretary of the Africa Committee and secretary of the Assembly, a Disciples of Christ missionary in the Belgian Congo for 25 years (right).

Testaments for the armed forces, 3,000,000 for children and youth, 150,000 for nurses and 75,000 for hospitals. In addition, plans were mapped to distribute 250,000 Bibles in hotels and motels.

Officials said that the Gideons have issued more than 12,000,000 New Testaments to the armed services and now are engaged in providing about half that number to school children, particularly fifth grade public school pupils.

Military Chaplains Association Holds Its Annual Convention

NEW ROCHELLE, N. Y.—The 21st Annual Convention of The Military Chaplains Association, which is comprised of clergymen who are or have been chaplains in the various branches of the Armed Forces of the United States, met in July for a three-day session at Fort Slocum, N. Y. The convention, sponsored by The Chaplain School located at Fort Slocum, was attended by several hundred delegates representing all races, creeds and denominations.

Pointing to religion as the final answer to communism, Dr. Daniel A. Poling, editor of *The Christian Herald* and president of the Association, gave the keynote address of the convention.

Carl M. Boyd, field executive of the Committee on Military and Veterans Services of the Disciples of Christ, attended the meeting.

Christian Youth Council Formed in Indonesia

JAKARTA, INDONESIA. (RNS).—Formation of a 17-member Central Christian Youth Council to coordinate the work of local organizations throughout Indonesia was voted by the All-Indonesia Christian Youth Congress held here.

The Rev. Lee Sian Hoei, a Chinese Protestant minister, was elected its chairman.

Lutherans Plan Merger Of Welfare Agencies

HANNOVER, GERMANY. (RNS).—Merger of the Lutheran World Federation's two welfare agencies, Interchurch Aid and Service to Refugees, into a single group called Lutheran World Service was recommended to the international assembly of the world federation here.

The federation's executive committee approved final plans for the merger at a meeting held here prior to the opening of the Assembly. Bishop Anders Nygren of Lund, Sweden, president of the federation, presided at the committee meeting.

A major aim of the merger is to achieve wider participation by Lutheran churches other than those of the United States and Canada in the federation's Interchurch Aid work.

Two Church Groups Withdraw From CARE

NEW YORK. (RNS). — Church World Service of the National Council of Churches and War Relief Services of the National Catholic Welfare Conference have withdrawn from membership in CARE (Committee for American Remittances to Europe).

A joint statement by Dr. Wynn C. Fairfield, executive vice-president of Church World Service, and the Rt. Rev. Edward E. Swanstrom, executive director of War Relief Services, said that the need for CARE's services had passed and that "general relief can now be handled more efficiently through regular organized channels."

Ten other religious agencies on CARE's Board have given no indication of withdrawing, a spokesman for the agency said.

Plan Mountain Retreat For Christian Workers

MANCHESTER, N. H. (RNS).—A group of ministers and laymen have formed a corporation to establish a retreat for Christian workers on 100 acres atop Pine Mountain, located at the northern end of the Presidential Range of New Hampshire's White Mountains.

It is their hope that within a few years Christians of all races from all over America will make pilgrimages to the mountain.

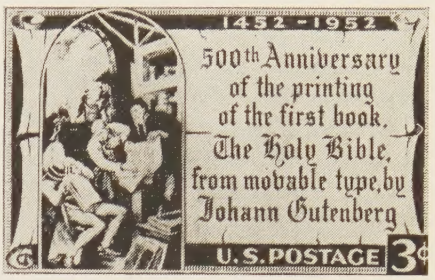
Dr. Douglas Horton, general secretary of the Congregational Christian Churches of America, and a summer resident of Randolph, N.H., is president of the corporation.

Church Construction Drops In First Half of 1952

WASHINGTON, D.C. (RNS).—With the effects of the nation-wide steel strike yet to be recorded, starts on construction of new churches in the first half of 1952 were 19 per cent under the value of such construction started in the first half of 1951.

During the first six months of this year new church edifices to cost an estimated $179,000,000 were begun, according to a report prepared by the Departments of Commerce and Labor. This compares with $221,000,000 worth of construction started in the first half of 1951.

New Bible Stamp Commemorates Gutenberg Bible



—RNS Photo

This reproduction of the new three-cent Bible stamp has been released by the Post Office Department, Washington, D. C. The stamp will commemorate the 500th anniversary of the printing of the Gutenberg Bible, the first book printed from movable type. It will be placed on sale in Washington on Sept. 30, coinciding with the publication of the Revised Standard Version of the entire Bible under the auspicies of the National Council of Churches.

Japan I.C.U. Foundation Honors Tokyo Publisher

NEW YORK. (RNS). — George Togasaki, president and publisher of *The Nippon Times,* Tokyo English-language daily, was presented with a distinguished service award by the Japan International Christian University Foundation here.

Dr. John Coventry Smith, Presbyterian missionary leader and chairman of the foundation's executive committee, made the presentation. The citation praised Mr. Togasaki for "raising his voice day by day in the cause of Christian democracy."

"As chairman of the board of trustees of the new International Christian University in Japan," it said, "he has been instrumental in establishing one of the most promising factors for the creation of future democratic leaders in his country."

Dr. Jones Plans Rural Evangelistic Mission

BROOKLINE, MASS. (RNS). — An evangelistic mission in rural New England from Sept. 11 to 17 was announced here by Dr. E. Stanley Jones, internationally known evangelist and author. It will be sponsored by the New England Town and Country Church Commission.

Dr. Jones said that he hopes the mission, which will launch his fall

Special Days

Sept. 14 Go-to-College Sunday

Sept. 28-Oct. 5 Church Program Week

WORLD CALL

and winter program of evangelistic campaigns across the country, will spark a nationwide movement to rekindle interest in evangelism in rural areas.

Greek Theologian Will Lecture at U.S. Universities

ATHENS, GREECE. (RNS). — Dr. Hamilcar Alivizatos, Athens University theology professor, will lecture at two American universities during the academic year beginning in September.

The Greek Orthodox theologian, a member of the Central Committee of the World Council of Churches, said he had accepted invitations from the University of Chicago and the Divinity School of Harvard University, Cambridge, Mass.

Religious TV Course Planned by Yale

NEW HAVEN, CONN. (RNS). — An experimental course in religious television will be given this fall by Yale Divinity School here. It is believed to be the first course of its kind ever offered at a theological school.

The course will be given in cooperation with New Haven's Station WNHC-TV and enrollment will be limited to 15 students in the try-out year.

Dr. Liston Pope, dean, said that the course was a "natural extension" of the religious radio course the school has given for the past six years.

Gerald Knoff Is Named National Council Secretary

NEW YORK.—Dr. Gerald E. Knoff of Chicago has been named executive secretary of the division of Christian education of the National Council of the Churches of Christ in the U.S.A., Dr. Samuel McCrea Cavert, general secretary, announced recently.

Prior to his appointment, Dr. Knoff served as general director of the National Council's commission on general Christian education as well as associate executive secretary of the division of Christian education, one of four divisions of the National Council of Churches created two years ago through a merger of 12 interdenominational agencies.

Associated with the division of Christian education (formerly the International Council of Religious Education) since 1944, Dr. Knoff, an ordained Methodist minister, succeeds Roy G. Ross, now an associate general secretary of the National Council.

Anglican Bishop Named To Indian Parliament

NEW DELHI, INDIA. (RNS).— President Rajendra Prasad has named an Anglican bishop to the House of the People (lower house of the Indian Parliament) as representative of the nearly 31,000 inhabitants of the Car Nicobar and Andaman Islands in the Bay of Bengal.

The member-designate is the Rt. Rev. John Richardson, Assistant Bishop of the Diocese of Calcutta with jurisdiction over the two island groups.

His appointment to Parliament, it is believed, makes Bishop Richardson the only Christian bishop in all Asia representing the people of an entire province in the legislature of a non-Christian nation.

Beneath the Spire

CLAIRE SMITH BOND of Toronto, Ontario, Canada, has been treasurer of the Disciples' All-Canada committee and chairman of finance and stewardship committee for many years . . . early home was at St. Thomas, Ont., where he was active in youth work and Bible school superintendent . . . educated at U. of Western Ontario at London, receiving B.A. and Chartered Accountant's degrees . . . now partner in Toronto accounting firm of Dick, Bond, Hetherington and O'Loane . . . member of Toronto's Hillcrest Church, he has served as member of the church board and finance committee . . . married, he is the father of one daughter.

Mr. Bond

* * *

MRS. DAISY MAY LESTER AVERY, Virginia-born (will be 63 Sept. 13), reared in Richmond, as child helped raise money for Hanover Ave. (then Allen Ave.) Christian Church . . . married, 1910, to James Thomas Avery, moved to New York City, joined Central Church; later at Flatbush Church, president, Woman's Missionary Society . . . after husband's death, 1918, returned to Richmond; children: J. T. Jr., now Lt. Col. Regular Army, USA, in Germany, and Virginia; one son died as infant . . . at Hanover Avenue again, Mrs. Avery was president Philathea Class, long-time program committee chairman Woman's Council . . . for years a director of Richmond League of Women Voters; executive secretary, Council on Adult Education, Public Forum; city chairman of smoke control . . . always serving Confederate Veterans; trustee and historian R. E. Lee Camp No. 1, Confederate Veterans, and president Stonewall Jackson Chapter, United Daughters of Confederacy . . . life member, Virginia Historical Society . . . sketched hundreds of GI portraits.

Mrs. Avery

* * *

CARNIE ROY BURCHAM, 32, has distinction of being pastor of First Christian Church, Crowley, La., where every church family subscribes to WORLD CALL! . . . educated at Lynchburg College, Vanderbilt School of Religion . . . Kentucky pastorates: Slaughters, Bethlehem of Madisonville, Daysville of Russellville . . . Louisiana ministry: educational director, Kingshighway Church, Shreveport, 1946-49; same capacity, St. Charles Avenue Church, New Orleans, while director student work, Tulane U.; helped establish Gentilly Church there . . . leading building program, Crowley, where went in 1950; organized Lafayette Church, pastor, too, with first building unit to be erected soon . . . married Sara Jane Smith of Texarkana in 1948 . . . president Crowley Ministerial Alliance, secretary Louisiana Christian Missionary Society, vice-president State Convention of Disciples.

Mr. Burcham

—BELL RINGER

WORLD CALL

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"Pronouncement and Practice"

FOR local congregations to put into practice the pronouncements of principle set forth by conventions and conferences is one of the greatest needs of the church of our day.

One of America's most distinguished ministers, Ralph W. Sockman, gave pointed emphasis to the urgency of this need when he asked, as he has before, that his name be withdrawn from consideration for the high office of bishop in the Methodist church. Pastor of New York's Christ Church (Methodist) for more than 35 years, preacher of the NBC National Radio Pulpit and President of the Protestant Council of New York, Dr. Sockman wants to continue in the pastoral and pulpit ministry of a local congregation.

Dr. Sockman's decision indicates no lack of concern with the wider interests of the church. Rather, he is acutely conscious of the lag between church "pronouncement and practice," and believes that he can best serve on the local church level. He also shrinks from regarding the pulpit "as a stepping stone to administrative positions" and adds: "Having held and taught these convictions I would now seem inconsistent in leaving the pulpit for the bishopric."

DR. Sockman is known for his concern for the cause of church unity and world unity. Many a man might, under similar circumstances, persuade himself that acceptance of the office of bishop in the largest Protestant church in America would enable him to serve these causes more effectively. But Dr. Sockman sees "the widening service of the church" furthered best at grass roots and through the pastoral ministry. To his congregation he said: "Having been your minister through two world wars, my hope is to continue with you in enlarging the service of this parish through the local and world community."

Like Dr. Sockman, we have high regard for great numbers of the distinguished and consecrated men who have held and hold the office of bishop in the Methodist church. We honor the memory of men like Bishops William Quayle and Edwin Holt Hughes, two of the greatest preachers of all times. The church universal is likewise indebted for unsurpassed contributions to our social understanding of prophetic voices like that of Bishop Francis McConnell and for the present vigorous leadership in the areas of cooperation and unity of bishops like G. Bromley Oxnam and Ivan Lee Holt.

At the same time, we recognize the limitations which circumscribe those who are chosen by their churches for administrative responsibilities. They may at times be tempted to believe that the drawing up of statements of principle is an end in itself. Or more likely, as they see clearly that such is not the case, to succumb to feelings of futility because they seem to stand so far removed from the day-to-day life and work of the local church where the battle is really won or lost.

THERE was never a greater day for the preacher and minister of the local church than right now. Important decisions are being made and, in the main, they are being made by the people of the churches the minister serves.

Church conventions and conferences will continue to speak out on world affairs, on human welfare and human rights, on relations between race and race, and between various groups with apparently conflicting interests. All this is highly important—to bring to bear on the passing scene and upon our human problems the light and insight of the Christian gospel. We need such statements which seek to probe our common Christian conscience. Not because they are to be accepted without question, but because they are commended to our consideration by groups of Christian people meeting on a higher level of concern and aspiration than that of any association of business or profession or craft or political grouping.

And the local church is where this Christian approach can count for most. And here is where the pastor finds one of his greatest opportunities. He may not be able to preach with the winsome persuasiveness of a Sockman, but he can with equal patience and courage call upon his people to look at life and all its problems from the Christian point of view. His is the ministry that can make for "the widening service of the church" and the lessening of the lag between "pronouncement and practice."

When the Minister Prays

ONE of the most solemn experiences in the life of the minister is that which comes when with bowed head he stands before his congregation in the hour of worship and says, "Let us pray." It is not a personal but a pastoral prayer which he seeks to offer in these moments of common petition. It is not of himself that he thinks but of his people with their needs, disappointments, sorrows, hopes and yearnings. He is concerned with himself only as he identifies himself with the congregation of repentant, confessing, longing, aspiring people amidst whom he stands and says, "Our Father . . . "

Not many ministers are blessed with the gift for pastoral prayer. Not to many does this expression of worship come easily. And he to whom it does not seem difficult is most often simply unaware of his failure. It is not glibness or pious phrasing that serves here but the ability of the minister to identify himself with those who worship with him and to bear them with him to a Heart of understanding and love. To do this he must know his people and love them and all people. The pastoral prayer comes only from the pastor's heart.

THERE can be no technique of pastoral prayer, though there are pitfalls to be avoided. Most pastoral prayers are too long. The late Dean Brown of Yale was probably right when he said most people are unable to participate in a non-liturgical prayer for more than about two minutes and after that the minister would do better to say "Amen" and sit down. Simplicity of language and thought are equally important in pastoral prayer. One of the most intellectually stimulating preachers we ever knew also possessed the gift for pastoral prayer. His prayers were in the simple language of a child turning to a loving parent. Sincerity is another essential of the prayer of the pastor on behalf of his people. Without it, all is but vain repetition and empty mouthing of words.

But—someone objects—prayer is to be "heard of God" and is not subject to the criticism of men. That does not mean that we shall not give thought to prayer. The objection overlooks the fact that the pastoral prayer is not only heard by a congregation but must be shared by them if it is to rise above mere form. The wise minister knows this and gives as much thought to his prayers in the church as to his sermons. And the wiser the minister the more humbly, penitently and sincerely he comes to this high hour of his ministry saying with the disciples of Jesus, "Lord, teach us to pray."

Christianity Must Share

ONE clear evidence of the vigor of the church in lands where it is new is the manner in which Christian people there recognize responsibility for those outside their borders. A recent example is the decision of the United Church of Christ in the Philippines to send missionaries to Thailand and Indonesia.

Too many Western church people have thought of missions in terms of a superior people giving something to an inferior people. Thus we have talked of "mission churches" as if they were different in nature from the economically stronger churches of America. Christian world conferences have tried to avoid using the term "mission churches" by speaking of the "older churches" and the "younger churches." But this has not been too satisfactory either. There are churches in India that are hundreds of years older than any church in America, for example. The sooner we come to think of churches simply as churches, rather than as sending and receiving churches or as older and younger churches, the better. The church is a fellowship in which all will seek to share.

The United Church of Christ in the Philippines, a fellowship in which Disciples of Christ participate, hopes now to share in the life of the world church by sending missionaries to other people in East Asia. It is not the economic strength here revealed but the will to share the best they have that is important. All such interchange of people must be seen in terms of sharing. Many of the churches of sections we know as "mission lands" have far more to give of rare qualities of Christian life than can be measured in terms of economic resources. We are making a beginning at the discovery of this truth as representatives of these "younger churches" come among us to share the richness of their lives and to bring blessing to our churches. We need more missionaries from abroad.

Health, Education and the Draft

SOMETIMES we learn through sudden pressures upon self-interest that which we should have known all along. One truth which we cannot escape is that, for good or for ill, the well-being of humanity is bound up together. Again and again, this truth of the common fate of people within a nation and of nations within the world is brought home to us. A recent example has to do with the relation of standards of health and education to the draft.

During the last four years, 45 per cent of the men eligible for military service have been turned down for physical, moral or mental reasons. The picture is less favorable than during World War II. What does that mean for the man concerned only for the health, education and moral well-being of his own? It means—if it means anything—that his own sons are more likely to be called by the draft and to serve in event of war than if he had been concerned with the health and education of his neighbor's sons. And when his son is taken from him, such a man is simply caught in his own trap of self-concern. The penalties of ignorance and disease pay no heed to artificial barriers such as railroad tracks within towns or lines between states or oceans which seem to separate nations.

Preaching the Word

New Biblical Interest Emerges in Pulpit and Pew

By W. A. WELSH*

Dr. Welsh

PREACH the word" is the New Testament injunction to the preacher. "The word" here is usually, and probably quite correctly, taken to mean the word of God, the Scriptures. As such, it is an injunction commonly passed on to preachers today by their elders in the ministry and by their people in the pews.

For instance, a letter I received recently from a layman states: "The average person who goes to church today is hungry for the Bible. He is not primarily interested in contemporary comments, philosophical platitudes, psychological principles or sociological schemes, however valid these may be in sermons. He is primarily interested in knowing the Bible. He does not know it very well; he feels that he ought to know it better; he thinks the preacher should be able to explain it to him. In short, rightly or wrongly, he expects the preacher to be an expert or specialist in the Bible and to pass that knowledge and understanding along in his sermons." This is probably a typical statement of the attitude of most lay people.

Minister's Principal Task

As to the attitude of most ministers, one of them addressing a group of his colleagues a couple of years ago said: "The Protestant minister's principal tool is the Bible. His principal study should be the Bible. His principal task is to bring the light of the Bible into sharp, clear focus on the everyday problems of his people." Among ministers, there would probably be general agreement with this statement.

There is thus a real meeting of minds at this point. Both pulpit and pew, in final analysis, would agree that the preaching of the word is the principal *desideratum* in the Protestant pulpit today.

This was not exactly the case a few years ago. But there has been a renewed interest in and emphasis upon the Bible within the past decade, both on the part of the minister and the layman. This, I believe, is definitely leading to a resurgence of what is termed "expository preaching."

What is expository preaching? Briefly, it is the "exposing" of Scripture—in careful fashion, passage by passage, phrase by phrase, or word by word, to make its meaning unmistakably clear; and then showing its relevance, adequacy, and application to the concerns of contemporary life. This type of preaching was once very common; in fact, it was the fundamental, week in, week out form of sermons fifty to one hundred years ago. It was a direct outgrowth of, and a principal source of vitality in, the Protestant Reformation with its primary emphasis upon the Bible as the Christian's source of authority. The popularity of this type of preaching passed in the twentieth century and other types of preaching came to the fore—sociological, situation-centered preaching; psychological, self-help preaching and the like.

Now the tide seems to be turning again and a fresh emphasis upon expository preaching is demanded. It is even well on the way. Evidence of this is to be seen in the increasing number of sermon books which are Bible centered and expository in method and purpose.

Understanding, Interpreting, Applying

Expository preaching, basically, calls for three things:

1. *Understanding* of a given passage of Scripture in relationship to the original time and situation for which it was written.

2. *Interpreting* this understanding in the language and thought-forms of the present.

3. *Applying* the "word of truth" thus handled aright as to understanding and interpretation for the needs and problems of people today.

Fortunately, to accomplish these ends and to make possible the resurgence of "preaching the word," some significant, fresh and scholarly tools have recently become available.

The past year will long be remembered for two outstanding publishing events. The first was the appearance last fall of the first volume (Vol. VII) of *The Interpreter's Bible.* This is to be a twelve-volume commentary on the whole Bible. It is the first such completely new work in English to appear in more than half a century.

Gold Mine for Biblical Preaching

Under the general editorship of George A. Buttrick, the work has enlisted the knowledge and skill of a hundred and twenty-five outstanding biblical scholars and preachers in the United States, England and Canada. In preparation for more than a decade, it has been most carefully and helpfully prepared, edited and published. It had been expected that this commentary would prove a veritable gold mine for biblical preaching, and the first published volume vindicated these high expectations. Volume VIII was published last spring, another is due this fall, and the remainder will appear at six-month intervals.

Even more important to both preachers and laymen is the appearance on September 30 of this year of the

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WORLD CALL

Revised Standard Version of the Bible. This has been in preparation for some twenty years and has proved to be the most unusual publication in the entire history of the publishing business. One million copies were printed at the outset, the largest first printing in history.

The New Testament portion was published separately in 1946 and has already proved its usefulness and value. Retaining the beauty, dignity and poetic power of the long-popular King James Version, this new version has clarified the meaning of many obscure, ambiguous and erroneous New Testament translations.

Examples of Clarification

Three brief examples may suffice to illustrate this:

1. Many people have been puzzled as to how "mansions" can be included in a "house" in *John* 14:1. The Revised Standard Version (RSV), rendering the Greek original correctly, reads, "In my Father's house are many *rooms*."

2. Sometimes the King James Version is clumsy and misrepresentative in translating unusual Greek words. In *Romans* 1:31, for instance, there are only four Greek words. The King James Version reads, "without understanding, covenant breakers, without natural affection, implacable, unmerciful." But RSV reads, "foolish, faithless, heartless, ruthless"—a far more accurate and forceful representation of what Paul actually wrote.

3. Some people have not been able to verify from their own experience or observation the truth of the King James translation of *Romans* 8:28: "We know that all things work together for good to them that love God." RSV, basing its translation on a sounder knowledge of the Greek idiom, reads: "We know that in everything God works for good with those who love him"—a statement which is far truer to experience, more easily understood, and more generally applicable.

It appears that the Revised Standard Version of the Old Testament will bring the same accuracy, freshness and vigor of translation. Thus the whole Bible will be more "exposed" than it has been in a long time, both to the preacher and the lay reader and, accordingly, more susceptible to effective expository preaching.

Purpose of the Pulpit

Every time he stands in a pulpit the preacher needs to remember the original purpose of this piece of ecclesiastical furniture. In a Protestant church the pulpit was not provided to hide the preacher's torso or trembling knees, however desirable that may be; nor to give him something to lean upon; nor simply to hold his notes. Had any of these been the purpose, surely a far more attractive and effective piece of furniture would have been devised. The Protestant pulpit from the beginning was provided and specifically constructed to hold the open Bible, to keep it readily before the preacher's eyes that he might keep its principles and saving truth before the eyes of his people.

The pulpit itself thus joins with the New Testament and the man in the pew to say to the minister, "Preach the word!" God grant that we in our generation may see an increasing new development of vigorous, expository, biblical preaching, making full use of the invaluable new resources for this task which are now available.

The Deepening of the Heart

No Compensation Equals That of Stopping at a House

By MAURICE W. FOGLE*

A YOUNG pastor goes up to the first house blithely enough. It is with a kind of official delight that he goes. It is a polite adventure into a promised land of new relationships. He goes in, talks enthusiastically, even if somewhat hastily and superficially, on several topics. Then calling a cheerful "Goodby," he goes on his way with a pride in what he hopes was an influential contact. . . .

We only smile at the young pastor. We do not criticize him, because his visit contains a high amount of good cheer. His youthful, rather gay way of doing it is the right thing for many situations.

But there are circumstances which subdue that first gaiety in calling. For one thing, there comes the endless demand for it. As the months and years of pastoral duties go, one may come to have a feeling of futility in meeting an adequate goal in calling. Edgar N. Jackson, in an article, "A Dozen Kinds of Pastoral Calls," in the *Christian Advocate,* August 18, 1949, speaks of this baffling experience of incompleteness.

Besides this, there is the wide variety of calls with every conceivable complexity. It would take the ingenuity of a hundred minds to meet all of the situations with which a minister is faced. He comes to feel his mind and experience stretched to the utmost. He is supposed to know all things, from the cure for blues to the management of the universe. And even within reasonable range he is severely tested.

Again, he is faced with disheartening hours because of the very desperate human cases which come within his care. "There are times," a fine surgeon remarked, "when all we can do is turn our patients over to you fellows." The situations of despair are for the minister, young or old, to do with the best he can. . . .

So it is that the ardent spirit of the young minister

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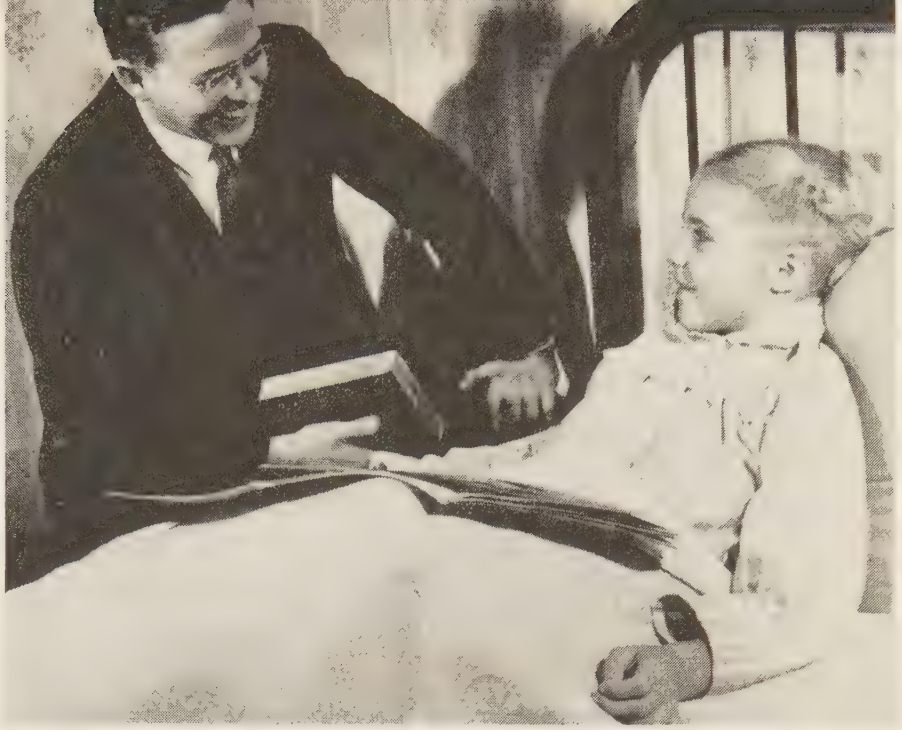

Typical of the compensations that come from pastoral calling is this meeting of a minister with a young parishioner confined to her home by illness. Sharing the joys and sorrows of his people results in the deepening of the pastor's own heart.

—RNS Photo

becomes a little less zestful, a little less happy, and probably sometimes less effective. That is, unless he develops strong powers of persistence, steadiness of will, poise and courage for the pressures of his calling.

If a man in the work of the ministry has the will and the patience for it, he will come through as one who is richly rewarded in the experiences of soul and heart. If he will keep on ringing doorbells (which are at least a little more musical than several years ago and start one off very pleasantly), he will come to have within his own possession types of wisdom and kinds of appreciation gained in no other way.

It is of this widening of experience, this fragrance of increased contacts with life and persons, this sharing of the emotions of living, and the consequent deepening of the minister's own heart that this article would speak.

Strength of the Human Spirit

One of the main compensations that the pastor gains is a first-hand evidence of human bravery. Call it the pure white beauty of courage! There is scarcely anything else in life so wonderful as the strength of the human spirit under fire.

To see courage as pure, clear, strong and unyielding is the privilege of the pastor. For he meets the members of his flock in their most terrible hours, on days when if they have not heroism they will be crushed. The writer thinks of three women, to each of whom it was announced that perhaps there were not many months left to live. How bravely fine spirits face the last mysterious adventure of this life! What a purification there is in faith, both for the sufferer and the observer of that suffering!

Perhaps the courage of his patients strengthens the doctor. Certainly the minister has a legacy for his own soul in the fortitude of those parishioners who look without quailing at the Dark Visitor.

This heroic spirit is manifest not only in those who die well, but in those who live on, who spend full years and face life without flinching. Debt, doubt and threat of defeat cannot put them down. They live as persons of triumphant will in the face of all contest. At this point one thinks of a man losing what he thought to be a lifelong job and carving out a new career in a commendable profession; of a lad "living on a shoestring" but going ahead into a responsible ministry; of a frail girl ready to match her nursing skill against the ills of an alien land.

Indeed, the minister sees courage in a thousand lives. The gameness of people against mountainous obstacles thrills him and renews his own strength. Sometimes from an intrepid spirit met in his visits about the parish he finds for himself the spirit of new adventure and in recovered resolution goes back to meet his obstacles with fire of heart and flame of faith.

Another compensation which the pastor finds is the thing which happens to his heart. It is not a completely pleasant compensation. It is an almost equal mixture of laughter and of tears, and sometimes the tears prevail. But if there is a sacred satisfaction about it—in knowing that one's heart has grown with the years, that one does care and care deeply—there is no artificiality in it. One comes to feel, as nearly as one mortal can for another, the same emotion, the same ache, the same distress.

Pastors Feel the Pain

A few weeks ago I heard a remark which sought to explain a doctor's ability to go on with case after case. "After all," said the blunt-minded speaker, "he doesn't feel the pain. It is the patient that feels the pain." This comment was not fair to many doctors we have known. Certainly never let anyone suppose this to be true for pastors who live among their people. The pain is not only in the patient; it is in the heart of the minister. The cruelty that has struck the life of a man or woman of his church stays on as cruelly in the mind of the shepherd.

When the writer was a beginning minister, he was

(*Continued on page* 25)

—Black Star Photo by Marvin Koner

Jason M. Cowan teaches a class in social science at Jarvis Christian College, Disciple mission school in Hawkins, Texas.

By Changing Home Missions Programs To Meet Today's Changing Needs

The Church Supports the Right to Education

By LOUISE MOSELEY*

EVERYONE has the right to education. These six words, full of meaning for all the world's people, were approved by representatives of forty-eight countries at the United Nations General Assembly in Paris, December 10, 1948. The words form the opening sentence in Article 26 of the Universal Declaration of Human Rights. Their import would seem to be basic to the securing of most of the other rights outlined in this document.

In the United States each citizen's constitutional right to education always has depended upon the laws of his own state. The result has been that the quality and quantity of education has varied widely from state to state. In some areas the schooling of racial and cultural minorities has been neglected or denied. This situation led the President's Committee on Civil Rights (1947) to resolve, among other things, that full citizenship entitles all persons to equal access to education.

Without thinking, those of us who have been educated in modern buildings by well-trained teachers could wonder why the Committee on Civil Rights needed to resolve that every citizen is entitled to education. A visit to the makeshift schools which serve some children in this country can help us understand better the need for the committee's recommendation favoring state fair educational practices laws.

*Mrs. Moseley is executive secretary of the Department of Interpretation of The United Christian Missionary Society. This article is especially commended to church groups engaged in the current mission study on *The Church and Human Rights.*

One winter morning in 1951 I visited several of the rural grade schools for Negro children in Hinds County, Mississippi. I saw one of the best of these schools, which had a concrete floor, painted walls, a good stove, blackboards and chairs the right size for children. Also, I saw schools being kept in country churches. One thousand four hundred Negro public schools meet regularly in churches in Mississippi.

Poorly Equipped Schoolrooms

Children were sitting in poorly lighted sanctuaries, on benches that had no backs, holding writing tablets on their laps, or huddled about smoking wood stoves while trying to recite. In one of the schools the pupils gave a program. Youngsters' eyes brightened as they sang. They performed so eagerly that the noise of their rhythm band was just short of deafening. Those children with their potential abilities can produce church leaders, teachers, scientists, musicians and good homemakers, but the quality of their future citizenship depends upon how well they are taught now.

To Provide Educational Advantages

Compassionate Christians are concerned with something more than constitutional rights. The church seeks to redeem individuals and enrich their lives. For this reason the church has long sought to provide educational advantages in communities where such advantages are lacking. Often those who have taken the lead in offering education to minorities have met public criticism. Thomas Campbell, one of the founders of the Disciples of Christ movement, left the state of Kentucky in the 1820's after he was ostracized for trying to give religious instruction to a group of slaves.

Despite opposition, some twenty-five Protestant and Catholic mission boards have persisted in establishing schools during the past century and a half, where the need seemed greatest. Spurred by gifts from wealthy philanthropists, churches have rendered a service to the nation and to minority peoples through home missions schools.

With the changing times, the need for mission elementary schools has gradually lessened. As public education has become more adequate, church boards have adapted to new needs by closing most of their grade schools and strengthening their colleges. The trend is shown in statistics from the *Negro Yearbooks* of 1921 and 1947. In 1921 the *Yearbook* listed 229 church-sponsored elementary and secondary schools and 59 colleges for Negro youth in 20 states. The 1947 *Yearbook* showed no church-sponsored grade schools, 43 secondary schools and 63 colleges for Negroes in 19 states.

Church-Sponsored Schools Are Fewer

The work of Disciples of Christ in institutional missions further illustrates the trend of the past quarter-century. In 1920, through the Christian Woman's Board of Missions, the Disciples were supporting three elementary and high schools for Southern white highlanders and four schools for Negroes. Today, through The United Christian Missionary Society, Disciples are sponsoring one elementary and high school for highlanders, one high school and junior college for Negroes, and one four-year senior college for Negroes.

Schools which Disciples of Christ have closed or turned to community sponsorship since 1920 include Morehead Normal School in Kentucky, Livingston Academy in Tennessee, Piedmont Christian Institute, Martinsville, Virginia, and Alabama Christian Institute, Lum, Alabama. Schools still functioning as home missions projects of the Disciples are Hazel Green Academy in Kentucky, Southern Christian Institute, Edwards, Mississippi, and Jarvis Christian College, Hawkins, Texas.

Started in 1880, Hazel Green Academy still offers elementary and high school training for 100 boys and girls who come from mountain homes. The one other

A change from cotton growing to stock raising and more productive farming methods than their fathers knew are taught to the students at Southern Christian Institute, Edwards, Mississippi. B. L. Jacobs, the farm superintendent, is shown standing in the foreground.

—Black Star Photo by Bern Keating

high school in the county is an understaffed, poorly equipped public school, too small to serve the 1,051 teen-age youth in the county. Moreover, the school bus cannot get back into the hills to pick up many of the children whose addresses are simply "up the creek," or "over in the hollow." These children, by living in the Hazel Green dormitories, can attend the mission school through the year. Until the state of Kentucky can provide more and better schools for these mountain whites and devise some way of bringing them from their inaccessible homes for daily instruction, mission schools will continue to fill a great need.

Southern Christian Institute

Southern Christian Institute, opened in 1882, was first a grade school, and now offers both secondary and junior college work. A community grade school is operated on the campus as a demonstration school and a means of giving the institute a close tie with parents in the community. The bi-racial faculty at S.C.I. is making an important contribution to this area where there are few opportunities for Negroes and whites to know one another.

Negro Schools in Mississippi

In Hinds County, Mississippi, where S.C.I. is located, about 57 per cent of the educable children were Negroes in 1942. But that year Negro schools in Hinds County received only 9 per cent of the school budget. Statistics given in the 1947 *Negro Yearbook* reveal that Mississippi was able to spend only $448 per classroom in 1939-40, as against $4,150 per classroom spent in New York State that year. Negro classrooms in Hinds County received 9 per cent of $448, according to these reports.

Gradually, Mississippi is bettering its public school conditions. In 1951 the state spent eight million dollars on Negro schools and five million on its white schools. In 1950 the salaries of Negro teachers in the state were raised. But as yet, there is much that mission schools can do for Negroes in Mississippi.

Disciples and Other Minorities

Disciples of Christ contribute to education of other minorities through informal classes and kindergartens at Mexican Christian Institute, San Antonio, Texas, and All Peoples Church and Center, Los Angeles, California. At White Swan, Washington, on the Yakima Indian Reservation, dormitory care is provided for Indian boys and girls, thus making it possible for them to attend the public schools. Those children live far back on the reservation in homes where parents are not greatly concerned for their formal education. By living at the mission through the school year, they can get schooling and at the same time receive Christian training from the mission staff.

Jarvis Christian College

When Jarvis Christian Institute was founded in 1913 as an elementary school, it was the only school open to Negro children in that area around Hawkins, Texas. Later, when public elementary and secondary education was available to the children, Jarvis closed that part of its work which had been developed over several decades, and began to build up its college courses. In 1941 Jarvis Christian College was approved by the Texas State Department of Education. In 1950 Jarvis earned accreditation by the Southern Association of Colleges and Secondary Schools. The school is continuing in the effort to improve its curriculum, its library, buildings and teaching force in order to maintain its place on the approved list of colleges.

Even now, in 1952, Jarvis is shifting its emphasis as the once-white colleges and universities of Texas, Oklahoma, Arkansas and Louisiana are opening their doors to Negro students. Soon there will be less justi-

A competent, qualified teaching staff is important to mission schools if they are to achieve accreditation and serve young people adequately. Mrs. V. C. Waddleton, registrar at Jarvis Christian College in Hawkins, Texas, goes over records with one of the students.

—Black Star Photo by Marvin Koner

Church-supported mission schools must build up their libraries, adding especially standard reference books and texts in a number of different fields. For example, at Southern Christian Institute, Edwards, Mississippi, the library is both large and well-lighted and is supervised by a capable and devoted librarian, but there are still empty spaces on the shelves waiting to be filled with much-needed volumes. Here a student at S. C. I. selects a book from a well-stocked shelf.

fication for a college that is restricted to Negroes. Already Negro students are discovering that they can obtain better training in specialized fields in state universities than in the small, church-connected colleges.

Church Must Take Lead

The stated purpose of the churches' work in institutional missions through The United Christian Missionary Society is that of taking the lead in meeting human needs at points where the needs are unmet by any other agency. If the church is to remain in the forefront of meeting unmet needs, its institutions must continue to adapt to changing situations.

Jarvis Christian College is at present in the midst of an amazing plan for creating a project in the field of fundamental education. Under this plan Jarvis will serve youth with a strong academic curriculum, and at the same time it will seek to serve surrounding communities, both white and Negro.

Neighborhood Problems

Plain facts about the people living near the Jarvis campus are being recognized by those who are guiding the program in fundamental education. Many of the school's neighbors have the problem of how to provide themselves with enough to eat, enough to wear and adequate shelter. They need wholesome recreation, health education and medical care. They need to learn how to work more productively. They need practice in good citizenship. And they need religion that has more significance for their daily living.

Jarvis College is undertaking to help these people in several surrounding counties to put their energies to work in better use of their soil and other natural resources, and in better use of their community agencies. A beginning has been made in the nearby Foulkes community. The Jarvis librarian takes books to the people each week, and plans are laid for farming and homemaking demonstrations. As the program develops, it is the hope of those who direct it that living conditions in communities like Foulkes will be improved and that fundamental education can be demonstrated successfully to other parts of the world. It is also hoped that leaders in fundamental education can be trained at Jarvis for work elsewhere.

To Meet Changing Needs

Many concerned church members who support mission schools recognize that these institutions must progress from one type of program to another to meet changing needs. This is largely because these very churchmen and churchwomen have had a hand in changing the needs of minorities. Christians with a social conscience have been a strong force behind legislation for improvement of schools in their various states. They have worked also for enforcement of fair educational practices laws in their own communities.

A number of church people are taking a stand in favor of Federal Aid to Education in underdeveloped areas of the United States. Those who take this stand are meeting the kind of criticism which Thomas Campbell faced when he tried to teach the slaves in Kentucky more than a century ago. But the descendents of Campbell's pupils are being taught, and schools in underdeveloped areas of the United States eventually will be improved. There are too many Christian citizens with a love for humanity for the situation to develop otherwise.

Selecting and Training New Missionaries

By E. K. HIGDON*

All missionary volunteers are interviewed personally. Here Dr. Higdon talks with a student at Lynchburg College, Lynchburg, Virginia.

HOW can we find young persons who have what it takes to make successful missionaries? I was discussing this question some months ago with a doctor, a psychiatrist internationally known and respected. "We can tell you a good deal about a volunteer—his mental ability, his emotional stability," he quietly remarked, "but who can say what a man can do who puts his life fully into the hands of God."

Both psychologists and psychiatrists help us select candidates for preparation for Christian service abroad; but only the student himself can make the commitment that gives God complete control of all he is or may become. Incidentally, we choose psychologists and psychiatrists for their Christian character, their interest in the world task of the church and their professional proficiency.

A Two-Fold Purpose

The secretaries of the foreign division of The United Christian Missionary Society have given in a report to the board of trustees their conception of the heavy responsibility and the extraordinary opportunity that the choosing of missionaries offers: "The Foreign Division has a two-fold purpose in selecting and training men and women for Christian service abroad: (1) to recruit and prepare the most capable students among the Disciples of Christ for the types of work that our fields need; and (2) to counsel volunteers who cannot be accepted, so that their experiences with us through correspondence and personal interviews may guide and inspire them to become effective Christian workers either as laymen or in full-time service at home.

The Missionary's Task

"More specifically our purpose is to help candidates for foreign Christian service understand the nature of their task and to train them in methods of doing it. The task is to win individuals to Christ and to cooperate with them in organizing congregations where the church has not been established, and in extending its scope and influence where it has been established. This is done so that a world that is unified physically but is sharply divided in its ideas and loyalties may know the forgiving love of God and through Christ be reconciled to him and to one another in the church universal. The methods are suggested by the forty or more types of work that the modern missionary staff must be prepared to do."

We are convinced that we are saving many young people from undertaking jobs that they should not tackle, and from trying to live and work in lands where they would be neither successful nor happy; and that we are finding the best men and women for Christian service abroad that the church is producing. But we are far from satisfied with our procedures and are constantly seeking better methods of selecting personnel and more effective training for them.

How Candidates Are Selected

How do we select candidates now? (A candidate is a *volunteer* who has taken all the steps, has come to Indianapolis to meet the board of trustees, and has been accepted by the board to prepare to be a missionary. When the board appoints him he becomes an *appointee,* and when he reaches the field he is a *missionary.*)

We employ the usual methods: blanks filled out by the student; a physical examination by the family or school physician; judgments and opinions of teachers, classmates, employers, ministers and others; transcripts of grades, beginning with the first year of high school; a detailed autobiography submitted in written form; and in most cases one or more interviews with the volunteer. All boards have used these "instruments" for many years and most continue to use nothing else.

But when we had assembled all this information and had carefully studied it, we still wanted answers to a long list of questions:

What is the student's I.Q.? Is he intelligent enough to do acceptable graduate work, or must he specialize after he gets his A.B. degree in something on the college or pre-college level? Is it likely that he can learn

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to speak a foreign language fluently and clearly?

What are his vocational interests? Do they coincide with his major in college and with the kind of work he plans to do abroad? For example, if he wants to be a doctor, what are his prospects for admission to medical school? Should he study engineering instead, or education?

What type of person is he, an extrovert or an introvert? Does he prefer books to boys? Does he have difficult personality problems? Is he sexually well-adjusted? Does he have high creative ability or is he largely an imitator? Is he emotionally mature for his age?

Are there any serious gaps in his cultural background? Does he have a general education, or is it too narrowly specialized? Does he have a taste for music and art?

Specific Abilities

What are his specific abilities? Has he developed along the lines of his primary and secondary interests, or has he forced himself to become skillful in something else? Is he a square peg getting ready for a round hole?

What is there of special significance in his family background? Parents divorced? Father an alcoholic? Mother a neurotic? Has early home life left scars on his emotions?

Does he have adequate motivation? Is he running away from a difficult situation? Has he staying powers?

What relationship, if any, have the physical and laboratory findings to his psychiatric condition?

Field Records Valuable

We were animated question marks looking in vain for periods at the end of factual statements. At this point ten years ago, we went to the psychologists and psychiatrists for answers to some of these questions. We now have the field records of 85 missionaries who were accepted as candidates only after they had taken a battery of tests and had had one or more interviews with a psychiatrist. Nine of these were sent against the advice or with the warning of the psychiatrists; but 76 had medical clearance, physical and psychological, and good recommendations by the psychologists and psychiatrists. Five of the nine came home within five years —to stay; but only four of the seventy-six failed to adjust during the first term.

Further Steps

Our revised methods of screening have not discarded the usual steps listed above but have added several:

1. We try to select students during their sophomore year in college. The battery of tests they take before we present them to the board enables us to advise them about the kinds of work they should do abroad and the major studies they should take to prepare for the jobs.

2. The tests also reveal the student's I.Q. If it is 115 or lower, we know that he probably can never learn to speak a foreign language. We, therefore, advise him to serve Christ in his homeland.

3. Many young persons volunteer during the excitement of an emotional appeal. They haven't the faintest idea of what they are getting into—the long years of study, the maturing processes in actual work in this country, the variety of service needed abroad, the qualifications demanded. We carry on a correspondence course with every volunteer, sending him materials to study and evaluate in writing. We grade his papers and discuss them in letters. This course covers the call, qualifications and preparation, types of work, countries, and union and cooperative agencies. A considerable number of volunteers conclude before they complete this course that they do not want to become missionaries; but others press on eagerly toward their goal with their eyes wide open.

4. Some of the tests and interviews show that a student has emotional or other personality problems that we and his college advisers can help him solve. A small percentage of volunteers are in real need of psychotherapy. Whether we accept a student or not, we counsel him along the lines of his needs. With his consent, we share the reports with one or two others who may help him.

All Volunteers Counselled

5. Volunteers who do not make the grade are brought to Indianapolis at our expense (or we meet them elsewhere) to study with us the results of the Health Survey (tests and interviews) and to plan their further education and life work. They say that this is a most helpful and encouraging experience.

6. Students who successfully complete the Health Survey come to Indianapolis for a personal appearance before the board of trustees. The board accepts them as candidates, we interview them and plan with them their further training, academic and practical. The time table that we then make covers in some cases from eight to ten years. The candidates report that this gives them a certain sense of security. They know where they are going, how long it will take, and where they will be on the way at any given date.

If imitation is the sincerest form of flattery, we have been flattered by some half dozen major boards of foreign missions that have adopted this procedure in whole or in part and by six or eight others, large and small, that are now preparing to do so.

Training Program

Our training program includes a pre-college high school course supplemented by technical studies; a general college course with a major in the subject of the student's main activity on the foreign field and eight to ten hours in religion; a minimum of a year in a graduate school of religion (this course is required of every missionary), and a B.D. degree for those who are to engage in churchmanship; professional courses — medicine, nursing, public health work, home and family life, hospital administration, rural reconstruction, education and others; language with linguistics either before or during this study; and a year of studies to learn methods, care of health, the history and culture of the people, literacy work and literature production, how to teach English as a foreign language and other practical subjects.

Dr. Turley

The Church Provides for Its Own

Some Spiritual Implications of an Economic Problem

By HOLLIS LEE TURLEY*

NO one has the right to bring into being a social group like a family without assuming its support. Neither has anyone the right to leave his own support in old age to others if he can avoid it. In other words, it is the social, economic and moral duty of each to make provision in ways that seem best for himself and those dependent on him. Ministers, as well as others, must face up to the Scripture: "He that doth not provide for his own is worse than an infidel."

Uncertainties of Life

This provision is possible though not by the individual in isolation. Under modern conditions the accidents and uncertainties of life constitute a social, not an individual, problem. The individual does not know and no man living can tell him whether or not he will live out the year.

Actuaries do know the answer to this when several thousand men are taken into consideration. They know exactly how many of them will die in a certain year, although they do not know which particular ones will die. It was upon this basis that insurance programs came into being, and it was also upon this basis of mutuality that intelligent, accurate and dependable pension plans were founded.

Plan Assists the Minister

The Pension Plan of the Disciples of Christ as a contributory reserve plan will assist the minister and his family in providing for the exigencies of life. Its provisions and its benefits are based upon the larger fellowship of *all the ministers.* Hence the benefits to any one individual are far in excess of what he, working alone, would be able to provide for himself. The togetherness of it all has its spiritual implications as well as its economic advantages.

This larger fellowship of responsibility was definitely a part of the early Christian ministry. The Master had not worked long at his task until he felt compelled to seek the help of others. Then it was he chose the twelve that they might be with him.

Their cooperation did not call for complete agreement on the part of all individuals concerned, but it did require their mutual concern for the Kingdom of God. This interdependent fellowship was then and is now a vital part of the ministry of the church.

The principle of mutuality of the ministry goes beyond the fellowship of preaching, for it includes the mutual welfare of all. Some ministers by choice find their life calling in fields where the remuneration is small. Others, either by choice or by challenge of the field, serve in areas where the remuneration is large. Many of the latter have expressed a real sense of satisfaction as they participate in the fund and help to make available the benefits of the Pension Plan to those whose salaries are on a lower scale.

This principle of mutuality is not limited to those who are called to preach the gospel. It rests with equal weight upon those who are to have the privilege of hearing it.

Churches participating in the Pension Plan are giving evidence of their mutual concern for the office of the ministry. Most churches realize that they have a part to perform in sustaining the total ministry as well as the one minister for whom at the moment they have a responsibility.

75 Per Cent of Churches Share

More than seventy-five per cent of churches of Disciples of Christ with pastoral leadership share in this adventure of mutual concern for the ministry.

Thus the more than ten million dollars in reserves of the Pension Fund for pensions represents more than just hard, cold cash. It represents a concern upon the part of the ministry for each other as well as the concern of the church for the office of the ministry. These funds will be disbursed through monthly checks which in turn will provide food, clothing, medical care, housing and perhaps a luxury or two on occasion. The meeting of these financial needs alone is commendable and worthwhile.

Messengers of Love

However, these checks are also messengers of love reaching their destination regularly as the evidence of a continuing concern on the part of the church for the ministry. The receiving of these messages of expressed love will give confidence, instill hope and create a new sense of appreciation for the brotherhood which these servants have served so faithfully.

If the faithful servants of the past, the consecrated ministers of today, and those servants of Christ yet unborn are to be sustained in their office of the ministry as they attempt to build the Kingdom of God, it will require the mutual concern of all. The high office of the ministry in the economy of God calls for a sharing that lifts the ministry above the burdening cares of inadequate support in active service and old age.

*Dr. Turley is executive secretary of the Pension Fund of Disciples of Christ.

Mr. Pritchard

The Actuary Views the Plan

The A-B-C's of Pension Benefits Among Disciples of Christ

By HARMON O. PRITCHARD*

WHEN the Pension Plan was inaugurated January 1, 1931, the philosophy of pensions for the ministry was somewhat new to Disciples of Christ despite the fact that the old 1919 Pension System had been an attempt to solve the problem. But it was inevitable and natural that a pension program should evolve—one designed on a modern scientific basis. Just as the philosophy of a "paid ministry" grew up from the grass roots as an economic necessity, so the theory and practice of pensions to the superannuated came through the growth of the church. But the purpose here is not to expound upon the historical background or to present a treatise on the scriptural justification of pensions for the ministry. Rather, it is hoped that some of the philosophy of the Pension Plan itself may be made more clear.

The Church Must Provide

If the church is to fulfill its obligation of "support" of the ministry, there must be manifested a certainty with respect to the economy of the individual minister after active service has terminated, carrying with it the cessation of current salary income. In other words, the church must provide the wherewithal for the necessities of life for the retired minister. The church has wisely chosen to do this through a pension program. The very forces working toward low ministerial salaries make a pension program all the more necessary.

Primarily a Retirement Plan

Since approximately seventy per cent of the ministers will live to retire, the Pension Plan is primarily a retirement plan. Most of the dues money is for the purchase of retirement credits. The fact that the other thirty per cent will leave the active ranks through death or disability was not overlooked by those entrusted with the responsibility of setting up the Plan.

There is a lump sum Cash Death Benefit paid to the widow of a member who dies in active service and the widow receives a pension throughout her lifetime, terminating only upon her remarriage.

When total and permanent disability brings a minister's active service to a close, he enters upon a pension. Moreover, at his death the widow receives a pension and pensions are provided for his minor children.

The Plan does not attempt to solve the total "protection" problem of the individual minister. The benefits are a "floor" upon which he should build his insurance program. If more of the dues money were used for the protection features, not enough would be available to accomplish the desired retirement coverage. The Plan may be expanded to include greater protection without curtailing the present retirement features only by increasing the dues above the total of 10.5 per cent of the current salary basis. Therefore, it is up to the minister to determine the amount of additional current income he should put into a "current protection plan" to meet his individual needs.

Group System Benefits

The Pension Plan gives the member the advantage of benefits accruing from a group system. By the process of sharing the common problem of "needed income after retirement" and contributing to the common fund, the member is assured a pension in direct relation to the amount of his personal contributions and the dues paid by his churches. Thus, his retirement income may be predetermined as the amount of the dues payments are known. Each dollar of dues provides an annual retirement pension return of over 13.6 per cent.

The Disciples of Christ established the Pension Plan on a non-profit basis so that any gains within the Plan through favorable mortality experience are reflected in a strengthening of the Fund and for the eventual benefit of the individual member. The "protection features" are so set up on the basis of minimum-maximum benefits as to give the lower-salaried members a higher scale of benefits because of the dues from higher-salaried members. No dues money is used for the expense of the operation of the Pension Plan, thus all dues payments go into present and future benefits and pensions. The overhead is carried by the investment earnings in excess of the interest requirements for the maintained reserves.

Growth of an Idea

The over twenty-one years of the operation of the Pension Plan have resulted in a growth of assets to more than fourteen million dollars. This clearly demonstrates the growth of the "idea" through the acceptance of the pension program by the ministers and churches. It further displays the working of such a Plan by the natural increase in assets that may be expected and which are necessary for sound operation.

The popular thought that "such increased assets mean a possible distribution of extra benefits" must be allayed by explanation. *Every dollar of dues paid in brings with it a liability for future benefits.* Therefore it is true that there will be benefits paid on the

*Mr. Pritchard is the actuary of the Pension Fund of Disciples of Christ.

basis of the larger assets, but those benefit payments will be directly related to such dues. If the retirement pensions are predetermined by the dues paid, then the reserves relating to those promised future pensions must be sacredly maintained. Such reserves are increased by interest credits. This bears out the necessity of a sound investment policy.

The reserves created by the dues from current paying members cannot be depleted through the payment of larger benefits to other pensioners. Because the Plan has been in operation for only about half as long as the number of years of active service of the average retired pensioner, most of the retirement pensions are small. This is natural in a young pension system.

If the churches supply the necessary gift money, such pensions may be increased to a higher minimum. Such a process has been started and should continue.

But the low pensions to those who retired early under the Pension Plan do not indicate a weakness of the Plan. They should not be confused with the long look. The full picture will not be viewed until the retired pensioner builds his pension over his 35 or 40 or 50 years of active service. Then his pension will be equal to one-half or four-sevenths or five-sevenths of his average salary during his dues-paying period.

What Is an Adequate Pension?

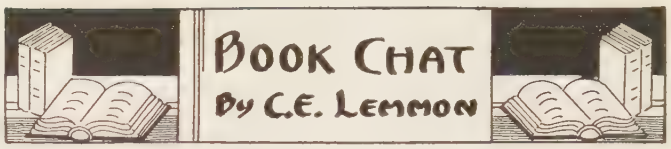
Much has been said about "adequate pensions" by those who want an increase in retirement benefits. It is difficult to know just what an "adequate pension" is. Perhaps there is no such thing, just as an "adequate salary" is rather ethereal. With individual requirements at such a variance, an adequate amount for one may be inadequate for another. However, the pensions of the future will be nearer that utopian "adequacy" because, as stated above, they will be related to the pensioner's entire active service period.

The vicissitudes of the economic cycle are another matter. There is no way in which a contributory Pension Plan may safely hedge against such trends because they cannot be accurately determined in advance and benefits must bear direct relation to the dues paid.

Salaries Must Be Adequate

This brings a comment on ministerial salaries. Many may wonder of what concern they are to a pension fund. The answer is apparent when you consider the above indicated facts. Pensions are in direct relation to salaries. If the pensions to the retired are to be more "adequate," then the salaries which produce them must be more "adequate." The increase in ministerial salaries will have a double "benefit"—the present economic pressure on the pastor will be alleviated, and his future in retirement will be brighter through a larger pension.

So it may be said that the pension philosophy is inherent in the economy of the church. An effective ministry is a *supported* ministry. It is necessary that such support be throughout life—extending beyond active service through retirement. The Pension Plan is the means by which Disciples of Christ are meeting this obligation.



HENRY K. SHAW, for the past ten years pastor of the church at Elyria, Ohio, was commissioned seven years ago to prepare a history of the Disciples of Christ in Ohio. It is being published in time for the Centennial of the Ohio Christian Missionary Society, under the appropriate title *Buckeye Disciples.* In form and substance it is exactly what a state history should be. It is a large volume of 500 pages, replete with dates, names, places and events. Somewhere in the text is the name of nearly every important leader who has contributed to the Disciple cause in Ohio. Statistical tables in the appendex show the growth of the church. There is an excellent general index. The author has done an exhaustive job of research.

In emphasizing the factual basis of *Buckeye Disciples,* I would not discount its interpretative value. There is the interesting story of the invasion of the "reformation" into the Western Reserve, the rise of Walter Scott, the cooperation and conflict between Alexander Campbell and Scott, and the great period of expansion in Northern Ohio. The movement was growing too in Southern Ohio with the amalgamation of the Stone and Campbell movements, a growth that seemed to focus in Cincinnati and which led to the development of the organized work of the Disciples of Christ focusing in the first convention in 1849.

The author is candid in presenting the more arrogant aspects of the Campbell leadership and the disposition of the sage of Bethany to brook no rivals. The controversies that beset the growing communion are treated with objectivity. There is social analysis, too, for the mid-ninteenth century churches were hard hit for a time by the emigration from Ohio to the western plains, a slump that was taken up later when the growth of the cities enabled the cause to build up large urban congregations. Because so much of Ohio history had wider implications for Disciples, this book transcends state boundaries. It should find many readers and is an important addition to any historical library.

THERE is a tendency among liberal Evangelical Protestants to push aside books of Lutheran theology. They are written in an involved style and do not state the issues in such fashion as to meet our own experiences. We were agreeably surprised, therefore, to find in a symposium called *This Is The Church,* by nineteen Swedish Lutheran theologians, a book that is interesting throughout, translated into excellent English and quite irenic in spirit. American readers will profit particularly by the chapter on Church and State and will find satisfaction in the chapter dealing with Church Union and the Ecumenical Movement. If the ecumenical church is to succeed, the free church theologians must understand Lutheranism. It is gratifying to note that all these writers strive for clarity and seek to state their positions in an attractive form.

THE *Christian Witness in Communist China* by "Barnabas," while several months in print and familiar to those who have been working in study groups with the World Council of Churches, is an im-

(*Continued on page* 40)

School Days Again

By MRS. CLARENCE H. HAMILTON*

WE live across the street from a primary school. I wouldn't miss the first day of school in September for anything. Troops of happy children all dressed up in their fresh new clothes fill the sidewalks and streets. They shout gaily to each other or walk primly hand in hand, glowing and excited over the new year ahead. And soon I hear their songs pouring out of the open windows:

"My country 'tis of thee . . . "

"O beautiful for spacious skies . . . "

Somehow with that chorus of clear, child voices there comes a fresh uplifting of the heart and a deep thankfulness for the good things in our national culture, the schools for all our children, our playgrounds and health clinics, our laws to prevent their exploitation by selfish men.

Failure Due to Inertia

It is good to be critical of the curriculum of our public schools and to be aware of other shortcomings in the system. But after all, the schools are what we want them to be. Through school boards which we elect and through the parent-teacher associations, the wishes of the parents have very immediate effect upon the schools. Here, however, as in many other public affairs, failure to achieve the best is not due to lack of means, but to inertia and unwillingness to take the trouble necessary to bring about changes.

This year many parents will have the opportunity of deciding whether or not they want their children to have an hour of religious instruction every week on time released by the public school. The instruction would be given away from the school, presumably in the local churches, by teachers chosen by the church or the parents.

Weighing the Pros and Cons

The values to be found in the use of this hour would depend in large measure, it seems to me, upon the resources and imagination of the local church. But there are some things which cannot be done by one more hour per week of religious instruction, and it is well to consider these when weighing the pros and cons of such a program.

Too many people confuse biblical literacy with religious education. Recently I heard a speaker give as evidence of the lack of religion among college students the fact that a large percentage could not name the books of the New Testament or tell the central message of Amos or Jeremiah. But does one lack patriotism because he can't name the president of the United States, or tell what the second article of the Constitution is about, or what happened in Polk's administration?

—RNS Photo

Religious education is learning how to love God and love our fellow men. Jesus said, "You must love the Lord your God with your *whole heart,* with your *whole soul,* and with your *whole mind.*" There seems to be a logical sequence here. We love first with the heart, the emotions, unthinkingly.

Attitudes Determined in the Home

We are told that a child's basic attitudes toward God and other people are determined by his experience of living in the intimate relationships of his home, before he can talk some say, surely before he goes to school. If the home he lives in is full of kindness and mutual helpfulness and reverence toward God, then he will be well started in knowing how to love God and his fellow men.

Religious instruction in school or church will give intellectual understanding and universal validity to what he knows from his individual experience, and it will grow into a *wholehearted* love. If, however, there is no experience of the Godlike in the child's family life, if there is selfishness and hatred, or cheating and stinginess in love, and his natural tendencies toward loving are frustrated and repressed, then instruction

*Mrs. Hamilton is a former Disciples of Christ missionary to China and author of several books and pamphlets on family life. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowship groups.

in religious ideals will be about an unreal world, a sham front, behind which we continue our selfish, unloving way. There can be no *wholehearted* experience from the best instruction. Good parents come first.

We love God with our whole soul when we learn how to worship him in spirit and in truth, when we give him the adoration of our aspiring spirits and dedicate ourselves with undivided devotion to fulfilling his purposes. How does our child grow into this whole-souled love of God? Perhaps in different ways; but from my limited observation this growth comes primarily from his growing participation in the total life of the church, in fellowship with love-motivated people, in worship and communion, in sharing in the great ideals and service of the Christian group. The extra hour would add little here.

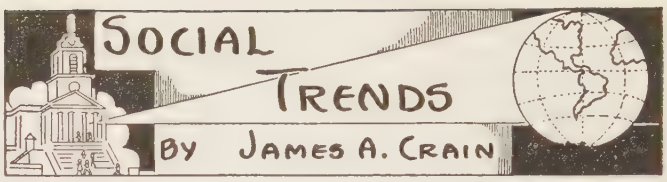
Study of the Bible Essential

But we should love God with the whole mind too. This is to love with intellectual integrity. Good religious instruction should encourage growth in insight and freedom from unintelligent acceptance of ideas about God which belong to another person or another age. It should not only stimulate clear thinking about God but also about ways of living and working with God in the here and now. A study of the Bible is essential. Here it is that the extra hour of religious instruction could make a valuable contribution.

For my part, however, I am more interested in the kind of teacher we have for the regular day by day instruction in our public schools. I recall a discussion we had once among missionary educators in Nanking. The subject was "What Makes a Christian School Christian?" The conclusion we came to was that it was not alone the required Bible study courses we had in high school and college, but it was the total life of the school, made up as it was of teacher-student relationships, relationships between students, its ideals of truth and excellence, and its goals of Christian service. The public school teacher creates the atmosphere in her own room. Moral and spiritual values are upheld and encouraged, or they are ignored. Every parent knows how different the third grade room may be from the fourth grade. Many a missionary handicapped by the laws of a foreign country has been an effective teacher of the Christian faith by the way he lived among the people he served, giving no verbal instruction whatever about God.

Teaching Is Christian Service

It has occurred to me that we should give as much encouragement and recognition to our young people who choose to teach reading and arithmetic to the little pagans in our own schools as we do to those who go abroad to teach English to the little pagans of India or Africa. Surely teaching the young anywhere may be called "full-time Christian service," for it calls for love, patience, understanding and a devotion to the highest that is not exceeded by any other profession. The children who have daily contact with a teacher who truly loves God and his children, while they are learning to read and spell, will grow not only in knowledge but in the good ways we call religious.



IN 1855 Isaac Stephenson, Governor of the Northwest Territories, then under federal jurisdiction, made a treaty with a group of Indian tribes, including the Yakimas, among whom the Disciples of Christ are conducting mission work, guaranteeing to them "as long as the sun shines and as long as the snow falls on the mountains" the fishing rights at Celilo Falls, on the Columbia River.

From time immemorial this has been the fishing ground of these people. Every year up to three thousand of them gather at the Falls to fish for salmon. Since these tribes are fishermen and not farmers this is almost their only source of income. Now the federal government is preparing to build a dam at The Dalles, Oregon, some fifteen miles below the Falls. The dam will back water up in the Columbia for many miles, overflow the Falls and destroy the Indians' fishing grounds.

THE Indians fished at Celilo Falls long before the white man came to this continent. When civilization pushed into the Pacific Northwest that right was recognized and guaranteed in a solemn covenant. That covenant our government is now about to break, despite continued protests of the Indians. We are advised that a delegation which went to Washington this Spring could not even get a hearing. Since Army engineers have already begun work on the dam the end of the livelihood of these people is in sight. The Indians will, of course, enter suit but the damage will have been done. And if previous experience gives any guidance the suit will linger on in the courts for years before a final decision is reached.

THERE will be those who argue that navigable streams belong to the federal government and that the necessary development of the Pacific Northwest cannot be held back by the needs of a few Indians. Against these arguments stands the treaty—"as long as the sun shines and as long as the snow falls on the mountains"—a treaty made by a representative of the United States government and ratified by Congress.

A letter from the Hon. Dillon S. Myer, Commissioner of the U.S. Bureau of Indian Affairs, under date of July 25, 1952 assures that the rights of the Indians will be protected. However, *The New York Times* of July 29, 1952, carried an Associated Press story from Yakima, dated July 28, saying that a meeting of the Indians with representatives of the Corps of Army Engineers in the Long House of the Yakimas at Toppenish the preceding week had resulted in the Indians' reluctant acceptance of a money settlement after they had made stirring pleas for the retention of their ancient treaty rights. Said the dispatch, "Money for the structure has been appropriated and, like it or not, the dam will go up. In the face of these preliminary steps by his paleface brother, the Indian had little or no choice but to sell." The report says that there were moist eyes as the grandson of the chief who made the original treaty pleaded for his people, but neither tears nor logic prevailed against the white man's superior power.

New Occasions . . . New Duties

Missionaries and Nationals, as Colleagues - in - Christ, Carry on the Work of the Church in Free India Today

By DONALD F. WEST*

Agricultural missions teach new methods and processes to Indian farmers. Above, Mr. West (right) helps arrange selected eggs which will be given away as prizes to outstanding farmers to help improve the poultry stock.

THE visit of the new secretary for the department of India to the mission area of Disciples of Christ last winter was a professional task performed in the amateur spirit. Because I had never seen India before, the thought continually came to mind that this was how India Disciple missions would look to any member of our churches viewing the work for the first time. Recent and intensive study combined with first-hand knowledge of administrative procedures gave a part of the focus but, like the second lens on the new stereo cameras, the fresh view of the newcomer gave a three-dimensional aspect to the whole panorama of the people, the program and the institutions.

Favorable Conditions

The Indian churches and the activities of the mission in the Central Provinces could not have been seen under more favorable conditions. The finest weather of the year made traveling not only tolerable but enjoyable. My visit occurred just ahead of the largest exit of furlough people in recent years, with few missionaries actually off the field. The scheduling of visits to the various mission centers and the arranging of committee and convention dates by the officers on the field made it possible to see not only our own area of service but to get into new areas of work in Orissa and Surguja as well.

Period of National Elections

My itineration occurred during the campaign period for India's first national elections; frequent encounters with Congress party electioneers and the atmosphere of a well-conducted plebiscite made the particular period a fascinating one in which to go about in the Central Provinces.

A wise friend once said to me, "Persons come first." In this story the faces of individuals and groups I met linger longest in memory. Some of the missionaries and nationals I had met in past years in America. But meeting these Christian colleagues at their work and in their homes—*in situ,* as the archaeologist speaks of treasures he examines in relation to the spot where time has placed them—this was a truly great privilege and indispensable to a mission secretary's understanding of personnel matters.

Veterans and Newcomers

The staff of Disciple missionaries is made up mainly of veterans who have served many years and of younger folk who still have most of their careers ahead of them. The great depression, which stopped recruiting of new staff, is registered in this broken spectrum of the age groups. The "senior missionaries" have faced the rigors of work under short rations of funds and equipment and have maintained crucial ministries through such testing. We owe to these rugged souls the strength and integrity of our institutions and the good will they have won through the long years. The younger echelon of missionaries reflects the more recent policies of missionary training, stimulating the entire mission family to take into account values and procedures which have been mediated to them from tutors who are collectively making missionary work more and more of a science, based on wide ecumenical experience.

Meeting Indian Colleagues

Except for the relatively few but typically fine Indian nationals who have studied and itinerated in America, most of our Christian friends in the Indian churches and in the ranks of mission workers remain relatively unknown to the American churches. To meet these fellow-Disciples is a revelation and a blessing. To have our Indian colleagues-in-Christ come alive in friendship and mutual appreciation is a most reassuring experience.

Like many another missionary society in widely sepa-

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rated mission lands, The United Christian Missionary Society is undergoing the transition from missionary-centered administration to national-centered leadership. This process is a natural one and is facilitated by long-range accommodition of trends which are in harmony with the coming of India to national independence and the maturing of many capable leaders in the Christian community which our mission has brought forth there.

The partnership of nationals and missionaries in conducting the affairs of the mission could be seen in the work of the Executive Committee, the December meeting of which I attended in Bilaspur. Seven missionaries and seven nationals (more women than men during this current year) compose this administrative group, including the officers of the Convention of Churches. Local churches are autonomously governed as in America.

Local Churches Become Evangelistic

Evangelism has been heretofore almost exclusively the concern of the mission, which has employed evangelists and Bible women under the direction of evangelistic missionaries. A shift is taking place now in the direction of local churches taking evangelistic responsibility in their immediate neighborhood. In the future, evangelism will be increasingly a function of the churches, with laymen engaging in the outreach which employed evangelistic workers have formerly made for the most part. All evangelistic work is now supervised by a Committee of Twelve, which includes nationals and pastors.

Thus is seen a trend wherein the mission deliberately magnifies the evangelistic office of the ongoing church and by so doing bids the church take unto itself the mature strength which a self-propagating organism achieves. This trend, which is only in its early phase, is one of the most encouraging signs I witnessed in India. My confidence that its validity will be proved in coming days is based upon my admiration of the strong younger laymen who are just now assuming major leadership in our fine churches in Jubbulpore, Bilaspur and elsewhere.

Convention in Jubbulpore

The three-in-one convention gathering at Jubbulpore in February, my last appointment in India, was one of the keenest Disciple conventions I have ever attended. The setting for the convention, the Jubbulpore church, with families housed in tents on the church grounds between the church, the mission press and the Livengood bungalow, reminded me of my earliest convention-going to Santa Cruz, California, where tenting on the tabernacle grounds made conventions appealing even to the children. The delegates were spared the usually frigid weather of a Jubbulpore February, so that eating together out of doors was not something to be endured but to be enjoyed.

Although not large in numbers, the gathering of representatives of the churches, followed by the sessions of the "Church in India" (churches and mission) and the missionary convention afforded me a glimpse of some of the most businesslike parliamentary activity I have ever seen. The election of representatives to the Executive Committee gave me the impression that it was more difficult to be elected to membership on this group than to any national church body in America!

Reports of work accomplished and plans for the future were reviewed with keen interest. The decision to recommend the new ventures in Surguja and Orissa was made in a spirit which was vividly conscientious. I received the definite impression that the convention is an instrument of democratic action which is a proven asset. Supporting and inspiring its business and governmental functions is a devotional and fraternal feeling which is the fruit of deep sharing together in Christian endeavors.

Schools and Hospitals Serve

The most impressive part of the mission work is the institutional program of medical and educational work. Glimpses of hospitals and schools in the missions of other Christian bodies elsewhere in India and in other lands offered a comparative in which the institutions of Disciples of Christ looked very good indeed. Our relatively large hospitals in Bilaspur (Jackman Memorial) and Mungeli serve many thousands of patients a year in addition to training many nurses and giving experience to internes. Often setting the pace for government medical services, the hospitals have an unmistakable testimony for the compassionate Christ.

With new buildings and equipment, made possible through the recent Crusade, our hospitals are probably entering their most mature development. At the same time, their usefulness is being restudied in the light of

Enthusiastic young Disciple laymen of the Bilaspur church prepare the rice for the Golden Jubilee Dinner held in 1951 to celebrate the founding of this church fifty years ago.

the training of hundreds of young doctors by the government of the Central Provinces—a great new fact to be conjured with. Creative collaboration with enlightened government policies and programs, and pioneering in fields where government medical work lags will probably guarantee the necessity for strong medical ministries for years to come.

The splendid new building for housing the nurses' training program at Jackman Memorial typifies the effort of the mission to meet India's most massive needs. The appalling deficit in the number of nurses (fewer than the total number of doctors in India at present) is a tremendous challenge missions can continue to face for an indefinite period.

Visiting a Roadside Clinic

One of my most unforgettable experiences took place when I was invited to visit a Roadside Clinic and Eye-Camp arranged by the Mungeli Hospital staff in a village several miles distant. I had the privilege of sitting beside Dr. Sukhnandan while hundreds of rural folk presented their pathetic needs to his gentle and expert scrutiny.

He pointed out that many cases were far gone in malignancy due to infections being allowed to proceed unchecked for months and in some instances years. Many afflictions stemmed from simple malnutrition. Grim adversaries like tuberculosis, venereal disease, malaria and cancer are permitted to advance almost unhindered since medical care is simply not available in sufficient strength to cope with existing needs, and public health measures to check septic conditions and ward off epidemics are practically non-existent in this area. Over fifty cataracts were removed by Dr. Victor Rambo and one of his colleagues, in addition to other eye operations to remedy the ravages of trachoma.

An Indian doctor on the Mungeli Hospital staff assists Dr. Victor Rambo, missionary (right), as he operates on a trachoma patient at the Roadside Clinic in an Indian village.

This plan to carry medical salvation into the hinterland is almost messianic in value and witness. If our hospitals have sufficient staff to man the program in clinic, ward and operating theater, and to advance into the countryside with task forces of surgeons and their aides, a frontal attack can be made on the enemy in his home territory.

More basic even than such remedial measures is the determination of our mission to adventure in pioneering efforts in public health and disease prevention work. Dr Donald Rice is just beginning work in this area on his present furlough. This is a significant augury for the future of our medical work in India.

Schools Supplement Public Institutions

Ranking well with our medical institutions in the quality and extent of their ministeries are the educational institutions. Ranging from nursery through college level programs, Disciple schools supplement the public institutions which are often unable to offer adequate training, due to the short supply of teachers and the burgeoning population. The Crusade has given much-needed help with buildings and equipment in some centers, but the cutting back of Crusade receipts has left several deserving schools with overcrowded and deteriorating buildings which cry for rehabilitation.

My appreciation for stalwart veterans who have manned our school program is very real and profound. Not a few have served over twenty years and have established splendid reputations for several of our schools. Most encouraging is the group of younger school leaders who impress one not only with their professional competence but by their personal commitment to the cause of Christian education in their land.

A Symbolical Welcome

When I reached Sumankhetan School at Pendra Road, I was quite unprepared for the welcome they tendered me. Just at dusk Dr. and Mrs. Kenneth Bonham and Miss Anna Bender took me to the school campus, which is approached by a lovely lane. There on both sides of this lane were rows of girls bearing little Diwali lamps with oil-fed wicks burning in tiny clay dishes. Singing as they advanced toward me, these beautifully groomed girls cast a spell over all of us which was really overwhelming.

I was conducted by an escort of students to a group of girls who formed in tableau the map of India which was animated by a charming dance ritual featuring the rhythm of moving lights accompanied by a song of welcome. As a climax, the pattern of the sub-continent opened to form a gate and "Mother India," played by a queenly, tall and beautiful senior girl, welcomed us into the heart of this charming school.

At no other time did I feel so strongly the representative character of my secretarial mission. Such a welcome symbolized the hospitality of Indian friends to the mission American churches offer in free India today.

Disciples Have a Mission

By A. DALE FIERS*

Left, Dr. Fiers, president of The United Christian Missionary Society, at his desk in Missions Building, Indianapolis, Ind.

FOR what cause do the Disciples of Christ exist as a people? What is our mission today? Do we have a cause that is great enough to warrant the projection of a Long Range Program into the future? These are disturbing questions but we must face them, for only as we see clearly our mission and subordinate ourselves to its major purpose can we match the needs of the hour in which we live.

The *Epistle to the Ephesians* is at once the most sublime and the most theological of all the writings of Paul. It is written in a mood of exalted meditation and prayer. While it speaks of the intimate concerns of the Christian life and details of church organization, its distinguishing characteristic is the background of ultimate purpose against which all of these things are set.

Reasons for the Christian Enterprise

In the first two chapters Paul deals with the one eternal purpose of God which runs through all of creation. Then he suddenly says, "For this cause, I, Paul . . . was made a minister." If we examine what precedes this striking phrase and study carefully what follows, we will see its relationship to the theological foundations of the church's mission and its implications for a practical program. Here we find the reasons for the Christian enterprise on earth and any mission we have as Disciples of Christ.

God has a plan for the universe and he has made it known to us. To quote Paul directly: "He has made known to us in all wisdom and insight the mystery of his will, according to his purposes which he set forth in Christ as a plan for the fullness of time to unite all things in him, things in heaven and things on earth."

This is bold language—theology of breathtaking proportions. It is an expression of the faith that caused the Christian mission on earth to emerge as a world uniting force for peace and good will among men.

The divine will conceived in these terms is nothing less than the achievement of universal harmony with the will of God. The idea of universal harmony—of one world—comes from the heart of God, the creator. It is a divine basis, not only for our theology but for our program of Christian activity.

God's Plan for the Ages

God's plan for the ages was set forth in the nature of Christ. He is the principle of the unity which God desires in his universe. When the spirit, the teachings and the power of Christ become manifest in all the relations of men with themselves, with their fellowmen and with the world in which they live, this plan will have been consummated.

Here is a cause which expresses the concern of God for his creation and his creatures. According to his eternal purpose, everything which stands in the way of abundant life in Christ must be met and overcome. Sin, disease, disaster, poverty, ignorance and death have no permanent place in the divine economy. Wherever they exist, God's plan remains unrealized and his work undone.

Lordship of Christ

As Disciples, we have historically made the lordship of Christ the central fact of our life and thought. There is great resurgence of interest in this throughout the Christian world today. It has come with an increasing realization of the tremendous truth that he is Immanuel, God with us. Without this truth the church has no solid base of security in the world.

Stephen J. Corey, former president of The United Christian Missionary Society, in 1937 uttered a prophetic word when he said, "We used to speak to the Christian world and the non-Christian world. We may soon be speaking to the Christian world and the anti-Christian world."

*Dr. Fiers is president of The United Christian Missionary Society.

We live in an age when there is an increasing tendency on the part of powerful forces to revile and crucify our Lord afresh. In an hour such as this the church must have a clear word to speak. Only as it is willing to stand forth and say, "Jesus Christ is Lord," will it be able to match the anti-Christian forces of world disunity and strife.

It is because Christ represents the spiritual authority by which a world of peace and brotherhood can be achieved that Disciples of Christ as a people have a mission to mankind. The world is in need of salvation and we are responsible for its redemption.

I have been reading and re-reading, as a part of my orientation into national work, the history of the organizations of the Disciples of Christ. It is a thrilling story.

Responsibility for Redemption

The inescapable fact that caused men and women among us to organize was our human responsibility for the world's redemption through Christ. There was a growing realization of the meaning of Paul's words, "We are God's workmanship, created in Christ Jesus for good works which God prepared beforehand that we should walk in them."

Dr. C. T. Paul, one of the great missionary educators and statesmen among Disciples, said, "All the purpose of his bold ministry, all the interest of that divine dominion He came to set up in the world, He rested at last upon what could be accomplished in and through his followers." Here, then, is the great cause which underlies our mission. We are responsible for the things Christ would do if he were here.

A Program for Disciples

As Disciples of Christ, we must build a program that is worthy of the responsibility which rests upon us. Look for a moment at our Long Range Program. The things which are being lifted up are not new. Evangelism, Christian education, missions, benevolence, stewardship and the ministry are basic to the Christian world enterprise. But there are striking new needs and challenging new opportunities in the contemporary situation.

Universal Fellowship

The church of Christ is universal and we are a part of it. It was the glory of the church as a universal fellowship of the redeemed that Paul saw as a basic reason for his ministry. The unity of God's people has been a consuming passion from the beginning of our movement. We have never in our best moments conceived that our work was apart from the great body of God's people by whatever names they called themselves. Our witness has been from within as "fellow citizens of the household of God."

The great hour of advance toward a united church of Christ is upon us. There is today a marvelous banding together of Christians. It is for this cause, the building up of the body of Christ in unity and love, that we are called.

We have a mission! We are charged with fulfilling it.

The Deepening of the Heart

(*Continued from page 9*)

not too deeply concerned about suffering. He sailed blithely through it, not very much touched by it. But here is both a price and a compensation in the ministry which comes with experiences closer to people. There are deep wounds, in their way as perilous as the slashes of a sword. There are many scars. Worse, there are some hurts which are so long healing that perhaps only some medicine of eternity will be sufficient balm.

But during it all one knows that somehow he is growing and the scope of one's life is greater, more inclusive, more intensive. There is a gladness in being there, in the parish with one's people, to take part of life's blasts.

Then, if one's heart is great enough for sadness it is great enough for gladness. It was this that Jesus knew so well. To care in grief is to learn to care in laughter. To care at midnight is to care in the radiance of the morning. "I am so happy *for* you," is really "I am so happy *with* you."

Room for Joy

Birth as well as death is a precious precinct for the pastor—a garden of joy where he has a gentle invitation. Every attainment of youth within his church is his attainment, too. The solid gains of mature people in making homes is a pleasure to the pastor. The late gladnesses of age are brought over, in part, as gifts to the preacher. So it is the minister is given the happiness as well as the sorrows of his people. He learns how much room there is in his heart for joy.

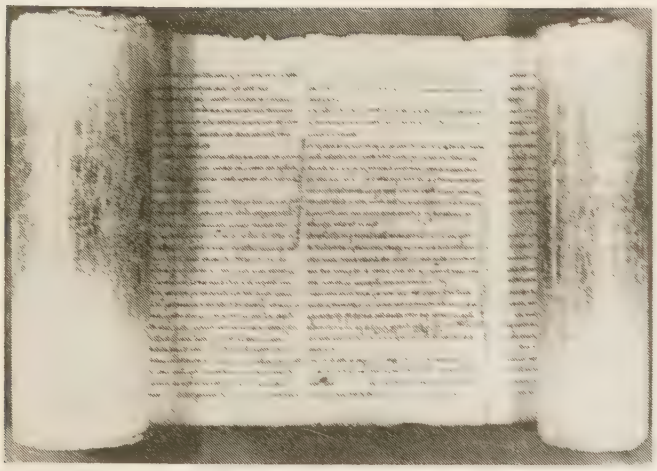
The increasing sensibility of the emotions is one of the outcomes of life which God has designed. The pastor, probably more than any other person, comes to live in a state of sensibility so extreme that he must pause now and then for the very wonder of it.

"The Shepherd Heart"

After a long time then the pastor comes to know what is meant by the expression, "the shepherd heart." One does not know that in a day or a month; it comes with the coming and going of the years. It is the result of seeing into a thousand homes, of living in the hopes and dreams, the sorrows and sufferings of uncounted persons.

The shepherd heart comes from going where people are. With all of our praise of counselling, a limited number of persons come to an office or a study. The popular novels on preaching and the supposedly authoritative works on psychology for the minister are wrong in the supposition that people flock to an office. Some come, but many who are the most troubled and sick of soul will endure in desperation and die without aid. We do not forget that the sheep which was lost was trapped beyond returning. The shepherd goes where the sheep are caught and seeks to release them. As he goes he discovers within himself the love, mercy and strength which enables him to help many move out again into the normal, happy stream of living.

WORLD CALL



—RNS Photo

This recently discovered ancient Hebrew manuscript is nearly 24 feet in length and is made up of 17 sheets of parchment.

The Newest Is the Oldest

Because of Old Manuscripts and Archeological Discoveries, the Revised Standard Version of the Bible Goes Back to the Oldest Known Text.

By FRANCES DUNLAP HERON*

EACH Christmas the women in the Jones family make a plum pudding. To satisfy their husbands they all use a recipe handed down from Great-great-great-grandmother Jones. Of course each generation has said the pudding of the moment may not quite come up to the original ancestral production, cherished in tradition as the best ever concocted.

Not long ago a new Jones bride, clearing out the attic, made a remarkable find. She uncovered—no, not Great-great-great-grandmother Jones' original recipe, but one copied in the painstaking script of Great-great-grandmother Jones—a copy three generations nearer the original than any other known.

And lo and behold, a comparison of the recipes showed that the product *has* varied! Somewhere along the line a cook left out half a cup of sorghum molasses—most likely because it was stuck in between half a cup of citron and half a cup of grape juice, and the copyist's eye simply slid over the middle half cup.

Furthermore, some cook must have decided that Great-great-great grandmother's dough was a bit stiff and omitted a fourth cup of the flour. More shocking still is the discovery that some Jones housewife dared add half a cup of candied cherries.

Next Christmas the Jones wives will return to the attic recipe, the nearest to the original.

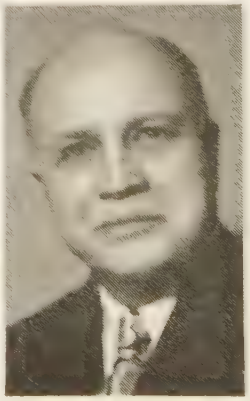
AS with that plum pudding recipe, so with a very, very old book—the Holy Bible. It is some three thousand years since the Old Testament began to take written form. Almost exactly one thousand eight hundred years ago the New Testament was completed. Until the invention of printing around 1450, the Bible was kept alive by the only method known—a method subject to error—copying by hand.

But, someone protests, God would insure that his Word be kept safe, unchanged, from generation to generation. Indeed, strong proof of the divine origin of the Scriptures is the fact that they have come down through the ages with their hold on the human heart unchanged. For transcribing his Word, however, God had to depend on human beings—copyists whose eyes grew weary in flickering light, whose hands cramped in pain. They would have been superhuman if occasionally they did not misread a word or leave one out or add one.

How do we know that errors have crept in? Just as with the pudding recipe, we look back to the oldest manuscripts we can find. It is unlikely that we ever will unearth a first copy of a Bible book. But manuscript discoveries and archeological research of the last seventy-five years have pushed our knowledge ever nearer to the originals.

THE Revised Standard Version of the Holy Bible, due from the press September 30, is the result of those discoveries and that research. Thirty-two Bible scholars headed by Dr. Luther A. Weigle, dean-emeritus of Yale University Divinity School, have participated since 1930 in producing a revision of the Bible that is the closest possible at this time to the original Hebrew and Greek. They were appointed by the International Council of Religious Education (now part of the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.), acting on behalf of forty Protestant denominations. The New Testament was published in 1946. Soon the Bible containing both Old and New Testaments will be in circulation, in a first edition of almost a million copies.

In trying to give modern readers an English Bible that is clear and meaningful and accurate, today's scholars are but following in the tradition of more than twenty centuries of translation and revision. As early as the third century before Christ, the Old Testament was translated from its original Hebrew into Greek, then the international language. When the New Testament appeared, it too was in Greek.



Roy G. Ross, member of the Disciples of Christ church, gave executive leadership to the International Council of Religious Education for 16 of the 21 years required to produce the Revised Standard Version of the Bible.

As Christianity spread, the Greek Bible was translated in turn into other languages. The most famous was the Latin version known as the Vulgate, prepared by Jerome in 385-405.

To John Wycliffe, rector and college master, we owe the first translation of the Latin Bible into English, completed in 1382. The first English version of the Scriptures to be made by direct translation from the original Hebrew and Greek, and the first to be printed, was the work of William Tyndale. His New Testament of 1535 was to become the basis of all later revisions. Accused of perverting the meaning of the Scriptures, he was burned at the stake in 1536.

Soon afterward, however, his dying prayer, "Lord, open the King of England's eyes," was answered, and a succession of versions began to win favor. Myles Coverdale gave the people the first complete printed Bible in English. His Great Bible of 1539 was followed by the Geneva Bible of 1560, the Bishops' Bible of 1568, the King James Version of 1611, and the English Revised Version of 1885.

KING James' instruction to his fifty-four translators was for a revision "as consonant as can be to the original Hebrew and Greek." That they realized they were but one point in history is evident in their statement of purpose in translation: "To make a good one better, or out of many good ones, one principal good one."

Certainly if they were living today they would be the first to commend the Revised Standard Version! How they would enjoy being on the Standard Bible Committee, and how they would marvel at the wealth of old manuscript discoveries! Whereas in 1611 they had access to only a dozen or so late medieval manuscripts of the New Testament, full of the accumulated errors of centuries of hand-copying, today's revision committee could draw on hundreds

*Mrs. Heron is a well-known regular writer in both Disciples of Christ and Methodist circles.

After Twenty-five Years

Aguascalientes Re-dedicates Its Church

By RUTH LESLIE*

After twenty-five years of hard use, the night of June 5, 1952, the building was re-dedicated to the service of God by the present congregation

HALLELUJAH, Hallelujah rang out the last strains of the praise anthem sung by the eighteen-voice choir at the close of the Silver Anniversary Service of the Christian church in Aguascalientes, Mexico. The music re-echoed in the hearts of the more than two hundred people gathered to celebrate the anniversary.

It was on June 5, 1927, that the congregation dedicated the new building which was made possible by a gift from another anniversary—a golden anniversary. The Aguascalientes church was one of the fifty buildings in all mission fields given by the churches in the United States to celebrate the Golden Jubilee of the founding of the Christian Woman's Board of Missions.

THE Silver Anniversary Service was made even more memorable by the presence of Miss Elma C. Irelan, now retired from missionary service, who had such a large share in the formative years of the life of the church. Miss Irelan did not arrive for the Silver Anniversary until the day of the program, and her many friends had not had opportunity to greet her personally. At the close of the service people lingered a long time to welcome her and to give her the customary "*abrazo*," Mexican embrace.

The program was quite inspiring. Above all, it was permeated with a friendly, happy feeling very fitting to a birthday party. It began with a piano solo followed by the congregational hymn, "Glory to Thee, Divine Jesus," then the invocation and another hymn, "Holy, Holy, Holy." For the Scripture reading, the same passage was used that was used 25 years ago—I Kings 8.

Miss Irelan gave some interesting facts about the first dedication, bringing to mind that the climax of that service was the baptism of ten persons. One of them was present for the Silver Anniversary.

Elma C. Irelan began her missionary work in Mexico in 1905. Though she is now retired and is living at Harwood Hall, Dallas, Texas, Miss Irelan's influence continues to be felt in the life of Mexican young people.

Also on the platform were the pastor, Arturo Andrade, and two elders of the church, Sotero Galaviz, father of a family of six, and Benjamin Macias, recently married. Benjamin is the son of one of the men baptized at the first dedication service. All three of these men and the congregation took part in the Re-dedication Litany which was closed with a beautiful prayer by the pastor.

This prayer reflected the spirit of the occasion. There on bended knee Mr. Andrade expressed the deep gratitude of the church for the blessings of the past, for the guidance of the Father, and for the souls that have been won for Christ.

NO birthday "fiesta" in Mexico is complete without flowers and gifts. The church received both. Each donor brought his gift to the platform. There were brooms, light bulbs, scrub rags, offering envelopes, flower vases, food for the poor. Little David Serna, three year-old son of one of the ministerial students, was the first to bring his gift, a box of offering envelopes wrapped in white paper and a red ribbon. As one gift, the organ had been tuned. Money to paint the front hall was given by another person. Some members gave money to replace window panes broken by stones thrown by intolerant neighbors.

Eighteen or twenty persons who had been present at the first dedication service were called to the front of the sanctuary to be congratulated. Mention was made of young couples who had been married in the church. A visiting family from Enid, Oklahoma, was welcomed. And dear old Mr. and Mrs. Ovalle were given special mention for having celebrated their fifty fourth wedding anniversary. A spirit of love and fellowship reigned throughout the service. We could truly sing with the Psalmist,

"Behold how good and how pleasant it is for brethren to dwell together in unity."

NOTE: The March 1952 issue of WORLD CALL carried a four-page story with pictures of the work of the church at Aguascalientes, Mexico.

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*Miss Leslie is a Disciples of Christ missionary in Mexico. During the first period of her furlough this year, she is teaching a course on Missions at Bethany College.

of our manuscripts far antedating those of the King James group. Recent archeological findings throw new light on the meaning of Old Testament Hebrew.

The Chester Beatty manuscripts of parts of the Bible turned up in Egypt in 1930, go back as early as the second century A.D. Fragments of Deuteronomy have been found from the first or second centuries B.C. The Isaiah scroll rescued from a cave near the Dead Sea by a shepherd lad in 1947 appears to date from the late second century B.C. It became the basis for thirteen readings incorporated in the Revised Standard Version of Isaiah.

Throughout the new revision are changes correcting the additions, omissions and substitutions traceable to ancient and medieval copyists. These and other inaccuracies have been corrected because the committee could go back nearer the original manuscripts than any other group of scholars in history.

For example, just as the cook copying successive "half cups" left out the molasses, so in Revelation 8:7 a long-ago scribe overlooked the clause "and the third part of the earth was burnt up" and went right on to the next, "and the third part of the trees."

SUBSTITUTIONS were more numerous than omissions. A scribe who got two letters wrong turned the original Greek word "was perplexed" into "did" in Mark 6:20 and King James followed: "Herod feared him, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." How much more sensible is the correct reading of the RSV: "Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed, yet he heard him gladly."

In the case with the addition of the half cup of sherry to the plum pudding recipe are many deliberate additions to the original biblical text. The adjective "begotten" does not appear in the oldest renditions of John 3:16: RSV correctly translates, "God . . . gave his only Son." I John 5:7 as it reads in King James, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," does not occur in any Greek manuscript written prior to the fifteenth century. RSV therefore omits it.

Someone in the seventh century undertook to bring Ephesians 5:30 up to date by adding to the original statement, "We are members of his body," the words "from his flesh and from his bones." The King James translators did the best they could for treating the inserted words as apposition. "For we are members of his body, of his flesh, and of his bones." The flesh and the bones are no more in the Revised Standard Version.

Thus it stands—on minor points and on significant interpretations—the newest version with the oldest authority.

Churches *in Legion* with Greatest Gain in Subscriptions

	No. of Subs.	Gain over 1950-51
Seattle, Washington, University	201	118
Chillicothe, Missouri, First	203	82
Ashland, Kentucky, First	127	69
Blackwell, Oklahoma, First	100	69
Nashville, Tennessee, Woodmont	93	62
Sioux Falls, S. Dakota	90	54
Lynchburg, Virginia, First	59	54
Ottumwa, Iowa, Davis Street	84	53
San Francisco, Calif., First	89	49
San Pedro, Calif., First	59	48
Medford, Oregon, First	89	48
Dallas, Texas, East Dallas	365	48

689 Churches Made the

World Call Ten Per Cent Legion

FORTY-four more churches made the World Call Ten Per Cent Legion in 1951-52 than the year before. The figures on these pages of the Legion churches stand as a credit to the service so generously given by World Call secretaries this past year. Between July 1, 1951, and June 30, 1952, a total of 689 churches sent in subscriptions representing ten per cent or more of their resident membership as reported in the 1951 Year Book. Those starred (*) have achieved the distinction of having twenty per cent or more of their membership subscribing to WORLD CALL.

	No. of subscriptions	Per Cent subscribing
ALABAMA		
Anniston, First	32	11
Athens	50	21*
Cullman, First	31	22*
Demopolis	19	37*
Dothan, First	10	10
Eutaw	16	22*
Falkville, Piney Grove	16	31*
Florence, First	26	14
Selma, First	53	14
ARIZONA		
Glendale, First	14	10
Mesa, First	21	19
Phoenix, Creighton	23	12
Wilcox, Community	17	27*
Yuma	14	12
ARKANSAS		
Arkadelphia	14	25*
DeQueen, First	25	29*
El Dorado, First	78	18
Hot Springs, First	69	12
Little Rock, Pulaski Heights	41	15
Marianna, First	19	14
Searcy, First	15	42*
NORTH CALIFORNIA		
Corning	18	10
Eureka, First	46	16
Fortuna	11	10
Fresno, Belmont Avenue	58	13
Gridley	16	10
Lodi	33	12
North Sacramento, Del Paso	24	24*
Oakland, Fruitvale	59	17
Oakland, Mills Terrace	33	18
Oakland, Second	16	15
Pacific Grove	27	20*
Sanger	25	11
San Francisco, First	89	20*
San Francisco, West Side	46	13
San Lorenzo, First	16	22*
San Mateo	20	12
Tracy, First	15	19
Turlock	37	12
Vallejo, First	44	14
Watsonville	34	13
Winters	27	15
Woodland, First	42	10
Yuba City	31	26*
SOUTH CALIFORNIA		
Arlington	24	16
Baldwin Park, First	30	20*
Beaumont	20	18
Bellflower, First	83	10
Burbank, First	46	11
Burbank, Little White Chapel	60	14
Coachella Valley	12	14
Covina	24	12
East San Diego, East Side	60	12
El Cajon, First	30	12
Fullerton, First	101	13
Glendora	33	11
Hemet	23	14
La Mesa, Vista La Mesa	30	18
Long Beach, Bixby Knolls	29	19
Long Beach, East Side	93	12
Los Angeles, All Peoples	31	17
Los Angeles, Cypress Park	25	10
Los Angeles, Eagle Rock	37	23*
Los Angeles, Gateway	13	16
Los Angeles, Hollywood-Beverly	180	12
Los Angeles, Monroe Street	16	11
Los Angeles, Morningside Park	22	18
Los Angeles, Tujunga Blvd.	17	13
Los Angeles, Wilshire	241	21*
Monrovia	70	14
North Hollywood, First	104	14
Pasadena, Bethany	55	15
Paso Robles	17	17
Redondo Beach, South Bay	42	11
Redlands, State Street	50	11
Rialto	16	10
Riverside, First	91	14
San Diego, Pacific Beach	17	15
San Diego, University	213	20*
San Pedro, First	59	20*
Santa Ana, Orange	20	10
Santa Barbara, First	31	10
Santa Cruz, Garfield Park	61	32*
Santa Maria	32	15
Santa Monica, Sunset Park	23	23*
Santa Paula	24	20*
South Pasadena	12	10
Sun Valley	29	16
Torrence, First	30	15
Van Nuys, Central	93	12
Ventura, First	73	28*
Victorville	15	13
Wilmington, First	26	13
CANADA		
Alberta, Edmonton, Central	19	13
British Columbia, Vancouver, Central	17	20*
Manitoba, Portage La Prairie	10	10
Manitoba, Winnipeg, Home Street	26	28*
Nova Scotia, Halifax, North Street	10	10
Ontario, Guelph	11	11
Ontario, Owen Sound	25	28*
Ontario, Ridgetown	15	10
Ontario, Ridgeway, Windmill Point	30	38*
Ontario, Toronto, Hillcrest	52	13
Ontario, West Lorne	13	17
P. E. I., Charlottetown, Central	19	11
P. E. I., Summerside, Central	11	16
Saskatchewan, Regina, Central	12	20*
COLORADO		
Aurora	19	14
Boulder, First	66	11
Burlington	24	20*
Denver, East Side	35	11
Denver, South Broadway	95	10
Denver, University Place	11	11
Greeley, First	84	13
Loveland	25	13
Manzanola, First	21	28*
Ordway	22	16
Palisade	15	14
Salida	23	15
Sterling	49	19
District of Columbia		
Arlington, Virginia, Pershing Drive	19	10
Bethesda, Maryland	17	12
Washington, Shepherd Park	50	17
FLORIDA		
Bartow, First	12	13
Coral Gables, First	41	19
Haines City, First	22	19
Jacksonville, First	102	23*
Jacksonville, Riverside Avenue	55	11
Jacksonville, St. Nicholas Park	17	20*
Jacksonville, South Side	36	20*
Jacksonville Beach, First	15	18
Melbourne	10	10
Ocala, First	21	12
Pensacola, First	38	15
Sanford, First	14	11
Sarasota, First	36	17
Sebring	15	21*
Tallahassee, Capitol	11	10
Zepherhills	13	25*
GEORGIA		
Atlanta, First	98	11
Atlanta, West End	30	12
Augusta, First	37	17
Brooks	17	49*
College Park, Columbia Ave.	13	15
Decatur, First	52	10
Guyton	14	19
Macon, Houston Avenue	17	21*
Rome, First	30	14
Sandersville	21	15
Valdosta, First	28	11
Waycross, First	29	11
West Point	14	14
HAWAII		
Honolulu, First	39	21*
IDAHO, North		
Lewiston	59	11
IDAHO, South		
Boise, Second	15	12
Buhl, First	42	13
Coeur d'Alene	40	11
Homedale	13	20*
ILLINOIS		
Allendale, First	36	19
Arcola	25	10
Arrowsmith	11	11
Barry, First	20	10
Blue Mound	48	13
Buffalo	11	31*
Cameron	23	10
Chicago, Jackson Blvd.	30	11
East St. Louis, First	60	10
Eureka	68	12
Fairbury	10	10
Flanagan	18	18
Harrisburg	19	11
Harristown	21	18
Humbolt	19	17
Lexington	14	11
Litchfield, Barnett	10	10
Long Point	25	21*
Maroa	19	10
Monmouth, Coldbrook	20	13
Oakwood	10	10
Oreana	10	10
Pontiac, First	24	10
Putnam	17	21*
Rantoul	35	15
Rushville, First	37	11
Stanford, First	23	15
Waverly	10	10
INDIANA		
Atlanta, East Union	18	12
Arcadia, Omega	21	14
Chesterfield	18	11
Corydon	20	67*
Daleville	15	14
Delphi	23	25*
Edinburg	50	17
Evansville, Barker Avenue	38	13
Evansville, East Side	129	36*
Fairmount	14	14
Gary, Glen Park	32	10
Glenwood	18	45*
Glenwood, Orange	14	19
Greentown, Meridan Street	50	28*
Hillsboro	25	15
Huntington, Buckeye Rural	12	12
Indianapolis, Central	148	12
Jeffersonville, First	73	10
Kokomo, Macedonia	12	36*
Kokomo, Rich Valley	24	29*
Lizton	19	10
Logansport, Spring Creek	12	14
Lyons, First	23	13
Markleville, East	19	14
Monticello, Oak Grove	17	16
Morgantown	10	10
Mt. Summit	18	12
New Albany, Tunnel Hill	19	15

	No. of subscriptions	Per Cent subscribing
Noblesville, Clarksville	22	14
Noblesville, Refuge	15	12
Owensville	17	10
Remington, First	11	11
Rushville, Little Flat Rock	23	11
Trafalgar	24	12
Waynetown	15	10
West Lafayette, Federated	26	15
Wolcott	29	19
IOWA		
Alburnett	11	13
Ames	75	11
Atlantic	30	11
Bloomfield	104	11
Bondurant	17	16
Cantril	12	20*
Carlisle	14	13
Center Point, First	19	10
Cincinnati	17	14
Coggon	21	15
Coon Rapids	18	10
Davenport, Cedar Memorial	23	18
Des Moines, Mondamin	19	13
Earlham, Early Chapel	12	10
Fairfield, First	62	11
Goldfield	13	20*
Indianapolis, What Cheer	14	11
Iowa City, First	33	11
Kalona	36	51*
Lake City, Woodlawn	46	12
Leon	22	10
Marshalltown, Central	133	10
Milton	17	17
Muscatine	15	11
Mystic	10	10
Nevada	18	10
North English	25	12
Oakland	32	10
Ottumwa, Davis Street	84	11
Pleasant Hill	10	10
Spencer, First	53	11
Washington	66	15
Whitten	10	10
KANSAS		
Atwood	32	10
Chanute, First	91	14
Chase	10	10
Clearwater	27	10
Colby	24	12
Coldwater, First	20	10
Concordia, First	27	18
Galva	10	10
Goodland	37	12
Greensburg	28	15
Hoxie	18	12
Hutchinson, Park Place	56	22*
Macksville, First	33	15
Medicine Lodge, First	72	16
Nickerson	20	10
Osborne	26	15
Parsons, Central	104	11
Potwin	25	12
Scott City	89	14
Sharon	10	10
Stafford, First	51	15
Topeka, Central Park	35	10
Topeka, First	160	14
Ulysses	24	13
Utica	19	14
Wichita, Fairview	75	13
Wichita, Indiana Avenue	10	10
Wichita, Millbrook	19	24*
Wichita, Riverside	38	10
Wilmore	12	18

Churches *in Legion* with the Most Subscriptions

	No. of Subs.	% Subscribing
Fort Worth, Texas, First	454	13
Dallas, Texas, East Dallas	365	11
Los Angeles, Calif., Wilshire	241	21
San Diego, Calif., University	213	20
Chillicothe, Missouri, First	203	34
Seattle, Washington, University	201	10
Portland, Oregon, First	186	14
Los Angeles, Calif., Hollywood-Beverly	180	12
Topeka, Kansas, First	160	14
Indianapolis, Indiana, Central	148	12

	No. of subscriptions	Per Cent subscribing
KENTUCKY		
Albany	11	10
Ashland	127	14
Auburn	14	17
Boston	22	14
Bowling Green, First	59	10
Burkesville	18	11
Burlington, Bullittsville	18	18
Cadiz	13	17
California	10	10
Clinton, First	26	22*
Crestwood, Central	18	10
Crittenden	12	10
Eminence, Point Pleasant	19	10
Ewing	11	12
Frankfort, Bridgeport	19	29*
Frankfort, Grafensburg	11	14
Fulton, First	24	17
Greenville	22	16
Guthrie	15	15
Hazard	20	11
Hazel Green	16	15
Henderson	42	10
Kevil, Bethel	22	12
Lawrenceburg, Fox Creek	16	11
Lexington, Old Union	22	12
Lexington, Woodland	88	13
Marion	16	63*
May's Lick	17	10
Morganfield	13	11
Morehead	38	18
Mt. Sterling, Somerset	11	10
Newtown	17	10
North Pleasureville	19	15
Owenton	27	11
Providence	12	15
Ravenna	22	11
Salvisa	11	11
Sebree	12	14
Simpsonville	26	14
Tollesboro	27	13
Waddy	18	18
Winchester, First	77	10
LOUISIANA		
Crowley	19	16
Jennings, First	15	13
Mansfield, First	12	36*
New Orleans, Gentilly	10	10
Sulphur, French First	19	12
MARYLAND		
Baltimore, Govans	31	15
Snow Hill	10	10
MASSACHUSETTS		
Haverhill, Main Street	10	10
Worcester, First	44	11
MICHIGAN		
Ann Arbor, Memorial	33	18
Benton Harbor, First	42	13
Fremont	19	15
Grand Rapids, Cascade	11	15
Ionia	47	11
Kalamazoo	16	11
Petoskey, First	42	14
MINNESOTA		
Minneapolis, Audubon Park	14	14
Mankato	30	14
MISSISSIPPI		
Cleveland, First	17	14
Edwards, S. C. I.	18	16
Greenville, First	22	12
Jackson, First	109	15
Lambert	16	34*
Meridian, First	42	11
Rome	16	29*
Woodville	25	14
MISSOURI		
Bolchow	18	17
Bonne Terre, First	16	12
Boonville, First	46	16
Braymer	11	14
Cainsville	13	14
Cairo	13	10
Centralia, Tulip	16	16
Charleston	10	12
Chillicothe, First	203	34*
Clark, Macedonia	14	27*
Clarksville	14	14
Clever	15	15
Coffey	14	15
Collins	12	26*
Columbia, Oakland	17	10
Edgerton	12	15
Frankford, First	20	13
Fredericktown	38	18
Gorin	10	13
Gower	20	14
Grain Valley	15	14
Greenwood	15	22*
Hannibal, Mt. Zion	15	23*
Hickman Mills	33	13
Holliday	24	23*
Huntsville, First	27	16
Joplin, First	88	11
Kennett, First	24	14
Keytesville	13	29*

Churches *in Legion* with Highest Per Cent Subscribing

	No. of Subs.	% Subscribing
Brooks, Georgia	17	49
Corydon, Indiana	20	67
Glenwood, Indiana	18	45
Kalona, Iowa	36	51
Marion, Kentucky	16	63
St. Louisville, Ohio	46	84
Sidney, Ohio	23	56
Langley, Okla., First	18	45
Marfa, First, Texas	56	54
Muleshoe, Texas	12	55

	No. of subscriptions	Per Cent subscribing
Lawson	10	10
Lee's Summit, First	30	10
Lee's Summit, Longview Chapel	10	10
Lewistown	15	13
Liberty, Mt. Olivet	10	10
Macon, First	35	12
Maysville, First	30	13
McCredie, Richland	10	10
Monett, First	30	12
Monticello	10	33*
Mountain Grove	19	10
Odessa, First	32	12
Paris, First	36	10
Richmond, First	36	13
St. Louis, Baden	11	13
St. Louis, Dover Place	36	12
St. Louis, Northwest	16	14
Sturgeon	18	12
Tarkio	10	10
Thompson, Liberty	17	24*
Trenton, Liberty Chapel	17	15
Wheeling	12	21*
NEBRASKA		
Alma	26	10
Aurora	21	10
Brock, Charter Oak	14	23*
Chester	24	14
Elwood	23	12
Minden, First	31	16
NEVADA		
Las Vagas	18	18
NEW MEXICO		
Albuquerque, Monte Vista	65	11
Las Cruces, First	10	10
Roswell, First	72	13
Roy	10	10
Santa Fe, First	15	14
NEW YORK		
Brooklyn, Flatbush	25	10
Buffalo, Cleveland Hills	15	10
Buffalo, University	41	11
Peekskill	15	21*
Schenectady, Union Street	16	15
South Butler	13	10
Syracuse, S. Geddes Street	14	16
Troy, Eagle Mills	13	10
Williamsville	10	10
NORTH CAROLINA		
Ayden	35	10
Bellarthur, Arthur	10	10
Charlotte, First	47	21*
Elizabeth City	35	13
Farmville	68	20*
Fayetteville, First	25	39*
Goldsboro, First	36	10
Greensboro, Elm Street	53	21*
Hookerton	12	18
Kinston, Airy Grove	13	15
Kinston, Gordon Street	133	10
Leakesville, Little Bethlehem	30	23*
Macclesfield	20	19
Mt. Olive	11	30*
New Bern, Broad Street	44	16
Pfafftown	22	11
Plymouth	45	10
Reidsville	26	11
Smithfield	11	22*
Spray, North	33	13
Stoneville	18	19
Trenton, Haskins Chapel	12	23*
Vanceboro	10	10
Walstonburg	23	23*
Wendell	17	15
Williamston	37	15
Wilmington, First	42	14
Winston-Salem, First	61	11
Winston-Salem, Bon Air	22	17
Winterville	16	39*
OHIO		
Chillicothe, First	11	10
Cincinnati, Central	12	11
Cincinnati, Oakley Hyde Park	23	14
Clyde	27	18

	No. of subscriptions	Per Cent subscribing
Dayton, Hillcrest	29	14
Fayette	12	12
Genoa	10	16
Hiram	30	10
Marion, Kirkpatrick	14	18
St. Louisville	46	84*
Sidney	23	56*
Toledo, East Side	39	11
Toledo, Hampton Park	76	13
OKLAHOMA		
Ada, First	102	17
Atoka, First	15	18
Blackwell, First	100	13
Broken Bow, First	15	13
Chandler, First	14	10
Cherokee, First	78	14
Covington	11	10
Durant, First	82	32*
Enid, University Place	133	21*
Erick, First	15	12
Guymon, First	40	22*
Helena	23	13
Hooker, First	23	23*
Hugo, First	24	17
Idabel, First	12	21*
Kaw City, First	10	10
Kingfisher, First	92	23*
Langley, First	18	45*
Mangum	30	19
Marietta, First	11	12
Mounds	13	26*
Muskogee, Memorial	32	21*
Oklahoma City, Northeast	17	11
Sapulpa, Linden Street	10	14
Seminole, First	36	10
Stigler	11	22*
Tulsa, Rogers Heights	32	11
Tulsa, Second	18	16
Tulsa, Wheeling Avenue	106	15
Walters, First	22	11
Wewoka	44	16
OREGON		
Corvallis, First	64	24*
Dallas	34	11
Dayton	18	15
Forest Grove, First	69	13
Gladstone	25	12
Junction City	25	20*
Medford, First	89	14
Nyssa	15	10
Portland, First	186	14
Portland, Kern Park	102	23*
Portland, Mallory Avenue	90	13
Portland, Parkrose	18	11
Redman	12	12
Springfield	41	11
PENNSYLVANIA		
Allison, Allison Mission	19	27*
Bellevue	47	16
Benton	12	11
Cannonsburg	22	22*
Canton, North Union	10	14
Dallas, Huntsville	10	10
Edinburg	10	14
Erie	38	11
Mansfield, Canoe Camp	23	18
Marianna	16	13
Ogdensburg	12	11
Stillwater	26	19
SOUTH CAROLINA		
Harleyville	15	33*
Holly Hill, Bethany	10	40*
Luray	11	13
SOUTH DAKOTA		
Sioux Falls, First	90	14
TENNESSEE		
Bells, First	13	11
Cleveland, First	12	10
Halls, First	19	18
Livingston	18	11
Memphis, Highland	24	10
Memphis, Macon	19	20*
Nashville, Eastwood	38	12
Nashville, Woodmont	93	21*
Oak Ridge, First	19	18
Paris, First	50	16
Rockwood, First	55	10
Sparta, First	10	13
Springfield, Dozier	12	30*
Union City, First	30	10
TEXAS		
Allen	17	17
Alpine, First	13	10
Alvin	21	10
Arlington, First	42	20*
Austin, University	44	15
Bay City	21	12
Beeville	10	10
Brenham, First	12	12
Brownsville, Central	36	10
Cameron	10	10
Canyon	14	11
Clarkesville	18	17
Cooper, First	21	31*
Corsicana, First	39	11
Dallas, East Dallas	365	11

Churches with 100 or More Subscriptions

(Including churches not in the Legion)

	No. of Subscriptions
Fullerton, California, First	101
Glendale, California, Central	121
Los Angeles, California, Hollywood-Beverly	180
Los Angeles, California, Wilshire	241
North Hollywood, California, First	104
San Diego, California, University	213
Washington, D. C., National City	136
Jacksonville, Florida, First	102
Centralia, Illinois, First	101
Danville, Illinois, Central	154
Springfield, Illinois, First	119
Evansville, Indiana, East Side	129
Indianapolis, Indiana, Central	148
Bloomfield, Iowa	104
Des Moines, Iowa, University	212
Marshalltown, Iowa	133
Parsons, Kansas	104
Topeka, Kansas, First	160
Wichita, Kansas, Central	121
Ashland, Kentucky	127
Louisville, Kentucky, First	129
Jackson, Mississippi, First	109
Chillicothe, Missouri, First	203
Kinston, North Carolina, Gordon Street	133
Akron, Ohio, High Street	101
Ada, Oklahoma, First	102
Blackwell, Oklahoma, First	100
Enid, Oklahoma, University Place	133
Tulsa, Oklahoma, Wheeling Ave.	106
Eugene, Oregon, First	122
Portland, Oregon, First	186
Portland, Oregon, Kern Park	102
Salem, Oregon, First	108
Nashville, Tennessee, Vine Street	119
Austin, Texas, Central	119
Dallas, Texas, East Dallas	365
Fort Worth, Texas, First	454
Houston, Texas, First	109
Palestine, Texas, First	113
Tyler, Texas, First	122
Wichita Falls, Texas, First	114
Seattle, Washington, University	201
Yakima, Washington, First	118

	No. of subscriptions	Per Cent subscribing
Dallas, Lakeview	48	18
Dallas, Mt. Auburn	76	10
Dumas	26	10
Eastland	22	13
Electra	25	15
El Campa, First	23	14
El Paso, Austin Park	31	13
Floydada	17	14
Fort Stockton	10	12
Fort Worth, First	454	13
Freeport	32	24*
Galveston, Central	45	11
Grand Prairie	20	20*
Grapeland	12	14
Henderson	20	14
Hillsboro, Central	26	16
Houston, East End	23	13
Houston, Heights	95	12
Houston, Second	43	10
Houston, Woodland	60	16
Iowa Park	10	10
Kermit, Community	10	10
Ladonia	18	18
Lamesa, First	24	20*
Lancaster	23	13
Levelland	23	34*
Lubbock, Lubbock View	39	20*
Lufkin, First	47	11
McKinney, First	75	11
Marfa, First	56	54*
Marlin	11	22*
Marshall, First	62	19
Mason	10	10
Mesquite	56	25*
Mineola, Central	21	12
Monahans	10	11
Muleshoe	12	55*
Palestine, First	113	15
Panhandle, First	15	17
Pecos	29	12
Plainview, First	40	16
Port Neches	17	25*
Raymondville	12	14
Richardson	10	12
Richland Springs	10	11
Sabinal, Central	12	10
San Antonio, Southside	31	12
San Benito, First	63	32*
Selman City	12	18
Slaton	11	10
Stamford, Central	12	14
Sulphur Springs, First	48	10
Tyler, First	122	10
Uvalde, First	19	14
Victoria, First	11	11
Waco, North Waco	17	16
Waco, Preston	10	12
Weatherford, Central	29	11
Woodson, First	10	10
UTAH		
Salt Lake City, Central	42	14
VERMONT		
West Rupert	10	12
VIRGINIA		
Ashland	26	20*
Blacksburg	19	15
Boones Mill	14	16
Covington, Calvary	18	19

	No. of subscriptions	Per Cent subscribing
Cukoo, Gilboa	25	13
Danieltown, New Hope	25	11
Danville, First	23	11
Danville, West End	15	11
Deltaville, Phillippi	28	12
Dublin, Newbern	17	35*
Dunnsville, Rappahannock	22	10
Elpsis	11	10
Grafton	17	14
Hampton, Chapel Street	31	12
Hadensville, Forest Grove	15	11
Hood, Fairview	15	10
Lynchburg, First	59	13
Lynchburg, Memorial	24	14
Mauertown, Saumsville	11	10
Mauertown, Zion	16	20*
Mobjack, Oak Grove	15	12
Newport News, First	58	12
Pennington Gap, First	19	12
Pounding Mill	12	10
Radford, Second Street	28	13
Roanoke, First	82	16
Rocky Mount	17	14
West Point	18	23*
WASHINGTON		
Auburn	24	15
Bellingham, First	68	13
Bremerton, First	63	12
Camas	30	15
Centralia, First	89	17
Cheney	18	20*
Colfax	10	11
Elma, First	17	19
Ephrata, Memorial	11	12
Everett, Central	36	13
Grandview	18	17
Greenacres	15	21*
Kelso, Central	37	18
Longview, First	59	12
Olympia, First	53	11
Orting	13	22*
Pomeroy	21	10
Port Orchard	32	11
Pullman	12	17
Puyallup	53	23*
Richland, United Protestant	18	16
Seattle, Findlay Street	33	26*
Seattle, First	75	13
Seattle, Highline	30	14
Seattle, Lake City	18	13
Seattle, Northwest	44	21*
Seattle, University	201	10
Spokane, Pacific Avenue	24	11
Tacoma, Pine Street	19	22*
Tekoa	14	10
Waitsburg, First	23	19
Wenatchee, Central	74	10
Yakima, Broadway	16	15
WEST VIRGINIA		
Bluefield, Colfax Memorial	16	14
Bluefield, First	71	10
Charleston, First	41	10
Henlawson, Justice	11	13
Huntington, Vinson Memorial	16	10
Mt. Hope	10	10
Princeton, First	97	13
WISCONSIN		
Janesville, First	46	13

Women and WORLD HIGHWAYS

Resolutions from the Department of United Church Women

THE attention of the women of our churches is called to recent resolutions passed by the Board of Managers of the General Department of United Church Women. The board in its meeting at Green Lake, Wisconsin, in May expressed the hope that each church woman in the United States would begin to make these "concerns" her own.

I. Believing that next to the church the United Nations is our best hope for world peace and because of the growing opposition on the part of certain groups to the United Nations and its agencies, which, if allowed to continue, will jeopardize the United Nations, be it *resolved* that

(1) The General Department of United Church Women renew its efforts to mobilize intelligent opinion and constructive support among church women for the United Nations and the Universal Declaration of Human Rights, and

(2) that women be encouraged to study the facts and to discover in their own communities the forces which seek to undermine the United Nations, and

(3) that United Church Women take a courageous and positive stand in upholding belief in the United Nations and

(4) that the Committee on World Relations seek ways to reach women of the churches with information and practical suggestions for carrying out this resolution.

II. Inasmuch as the National Council of the Churches of Christ in the United States of America has designated for its 1953 emphasis "The Calling of the Church to Mission and to Unity," be it *resolved* that a planning committee representative of the entire Department of United Church Women be appointed to

(a) focus attention and effort of its program in 1953 on this united emphasis;

(b) propose ways whereby this idea may be carried into the lives of women in all areas of community life;

(c) list suggestions whereby women may cooperate wholeheartedly in plans made by the National Council and all its member units.

III. Because of the responsibility of women as citizens for the policy of their government and because the action taken by government largely determines progress toward peace, be it *resolved* that: United Church Women express concern regarding the citizenship responsibility of women in the United States and urge women to study the issues and exercise their right to vote. To this end we urge every church woman to use and promote the program "Christian Foundations for a Lasting Peace" and the new material "The Church Woman and her Political Responsibility," when it is prepared.

IV. Because we as Christians are deeply disturbed by the world crisis confronting us today, particularly as it relates to the decisions and relationships of the daily work by which we, both men and women, in public and in private life, earn a living, and because we believe that the principles of our Christian faith are clearly relevant to the ethical decisions required of us day by day in our work, be it *resolved*: that we urge our United Church Women to participate fully and effectively in the new and significant educational effort of churches to examine and apply the demands of our Christian faith to our daily work. To this end we

(1) call the attention of our state and local councils of church women to the findings of the recent North American Lay Conference on the Christian and His Daily Work convened jointly by the National Council of Churches of Christ and the Canadian Council of Churches at Buffalo, N. Y.

(2) recommend the active participation of our church women in local conferences on the Buffalo pattern when convened by the councils of churches, denominations, or local churches in various sections of the country and

(3) urge that study and program materials related to "The Christian and His Daily Work" be made available for the use of local councils of church women through the Committee on Christian Social Relations.

Another resolution authorized the setting up of a study of the Status of Women within the constituent communions of the National Council. Still another bears upon a subject which must certainly be a common concern:

Whereas we feel that while great progress has been made in the deepening of individual lives through prayer and personal devotion, we are concerned that there is a need for clearer understanding of *what we believe and why,* therefore we recommend

That the Board of Managers urge Protestant church women of the U. S. to go deeper in their study of our basic convictions in preparation for our own 1953 Assembly and for the 1954 meeting of the World Council of Churches.

New Editor Sends Greetings

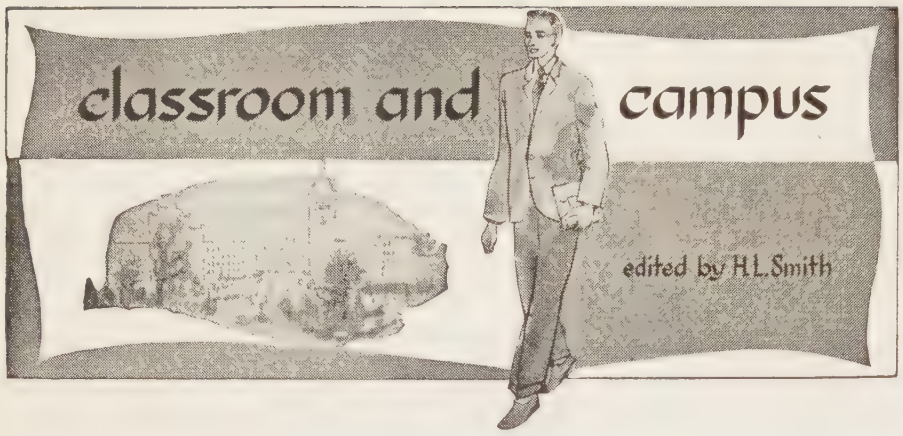
GREETINGS to Disciple Women! You have established such a notable record in cooperative church work that in spirit as well as in fact THE CHURCH WOMAN *is your magazine, and as its new editor I am your servant.*

Believe me, I come to the editorship with a deep sense of mission. THE CHURCH WOMAN *must always bind—bind together women of the various denominations, bind together the women in local communities, bind women together across racial and social barriers. Above all it must strive to bind more closely all whom it reaches to our Lord and his church.*

All the members of the staff of the General Department of United Church Women crave the prayerful support of the women of the churches. Surely it is proper to confess that we feel a special bond with and a special dependence upon Disciple women because of our mutual pride in Mossie Wyker!

—Helen E. Baker

Mrs. David D. Baker comes to the editorship of *The Church Woman* out of a rich background of experience. She has served as a missionary teacher in Japan, and later with her husband at the Baghdad School for Boys in Iraq. Back in America, after a two years' pastorate in Baltimore, Mrs. Baker shared with her husband in his work as editor of *The Messenger* of the Evangelical and Reformed Church. Following Dr. Baker's death in 1950, she became missions editor for the boards of missions of her church. She has written several guides for mission study published by the Friendship Press. Mrs. Baker has been active in councils of church women and served as president of the St. Louis council.



Phillips University
Enid, Oklahoma

AN intensive Choir and Songleaders' Workshop with a Choral Festival was held at Inspiration Point, near Eureka Springs, Ark., August 11-17. The church music clinic was projected by Dr. Henry Hobart, professor of music at Phillips, and was directed by Tracy Silvester, minister of music at First Christian Church, Oklahoma City.

The workshop was designed to fill a long-felt need among churches for a constructive program of training for choir directors and choir members. Many churches were represented at the workshop.

A new magazine, *The World,* published by the Phillips University Press and edited by members of the Bible College faculty, recently made its appearance. It attempts to bring fresh and vigorous thought to bear on problems of the day, both at home and abroad.

Recently Phillips received national recognition of accreditation by the American Association of University Women. This final approval entitles graduates to full privileges in the Association.

Colonel Edwin L. Kirtley, chaplain, United States Army, gave the Baccalaureate sermon, and George Oliver Taylor of The United Christian Missionary Society, Indianapolis, gave the Commencement address in late May. Loyal Northcott, pastor of the First Christian Church, Ponca City, Carl V. Covey, secretary of the Oklahoma Christian Missionary Society, and Mr. Taylor received the honorary Doctor of Divinity degrees. John W. Harms, executive director of the Council of Churches of Greater Chicago, received an LL. D. degree.

Dean Stephen J. England, head of the College of the Bible at Phillips University, is one of the Disciple representatives in Lund, Sweden, at the Third World Conference on Faith and Order.

The Christian College of Georgia
Athens, Georgia

Three ministerial scholarships sponsored by the Christian men of Georgia will be offered to candidates for the ministry for use at the Christian College of Georgia at the University of Georgia in the coming academic year. These scholarships will be available to young men graduating from high school or transferring from other colleges or universities. Qualifications for acceptance include scholastic ability, condition of health, financial status, and general attitudes and ideals.

Texas Christian University
Fort Worth, Texas

Fifty scholarships will be awarded this fall to graduates of accredited junior colleges who rank in the upper ten per cent of their graduating class. The value of these scholarships has been increased to $200 each.

Dr. Cecil F. Cheverton, chairman of the Department of Religion, was the speaker at the Preachers' Institute held at Hiram College in June. He delivered a series of five lectures to the Institute composed of Disciples of Christ and Baptist ministers of Ohio.

Three members are to be added to the faculty of the Brite College of the Bible. They are Jack Suggs in New Testament; Dr. William Reed in Old Testament; and Noel L. Keith, assistant professor in religion.

Culver-Stockton College
Canton, Missouri

The board of trustees has developed six objectives for the college to pursue as it contemplates the beginning of its second century. The following statement was issued by the board:

We stand without equivocation for:

I. The development of Christian character in the American way of life;

II. Sound training in business and political economy and the dignity of labor;

III. A sound positive education for work, citizenship, family and human relations;

IV. The maintenance of a teaching personnel who exemplify the principles of religion in their own attitudes and behavior;

V. Free and untrammeled education for participation in social enterprise as well as in business enterprise;

VI. The taking of personal hopes, aims, ambitions, dreams and aspirations of the individual, and helping him to direct them into a Christian personality.

Four alumni who graduated fifty years ago were recognized by fifty-year graduate awards at the June Commencement. All recipients are ministers: Ben H. Cleaver, Cape Girardeau, Mo.; Jefferson D. Greer, Tulsa, Okla.; Joseph M. Rhoades, Newport, Wash.; and G. E. Williams, Newport, Ore.

Butler University
Indianapolis, Indiana

Waymon Parsons, minister of the Heights Christian Church, Shaker Heights, Ohio, gave the Baccalaureate address in June. Dr. John S. Millis, president of Western Reserve University, Cleveland, gave the Commencement address. Three hundred and eighty-six seniors received degrees.

The College of the Bible
Lexington, Kentucky

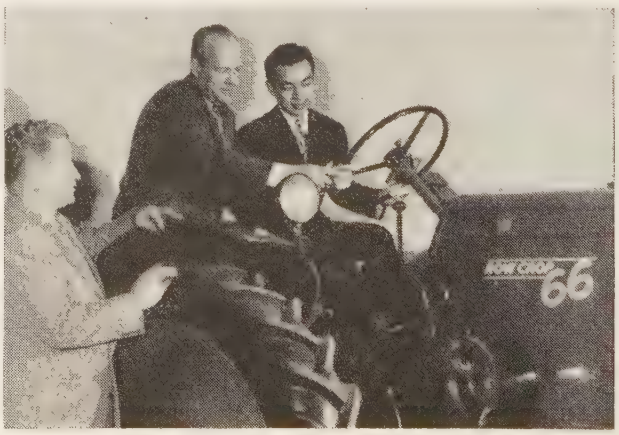
Marcus D. Bryant, a College of the Bible senior, has been appointed by the national office of the Interseminary Movement to be the field representative in the region of which the College is a member.

The work of the Department of Christian Doctrine will be expanded in the next school year as the result of the acceptance of a full-time professorship by T. Hassell Bowen, minister of the Christian Church at Harrodsburg, Ky. For the past seven years Dr. Bowen has been a part-time professor at the College while continuing his ministry at Harrodsburg. He is a graduate of Transylvania College and holds degrees from The College of the Bible, Union Theological Seminary, and Columbia University.

Jarvis Christian College
Hawkins, Texas

The Southwest Christian Youth Conference was held on the campus June 29-July 5 with 57 students from four states participating. Lorenza Evans of Indianapolis

Drake Exchange Student Examines Tractor



Officials of the Oliver Corporation in Chicago show Makio Naruse, an exchange student from Tokyo at Drake University, Des Moines, how to operate a CROP 66 Tractor which was sent on the "American Friend Ship" to the new International Christian University in Japan. Similar gifts were contributed by many agricultural business firms in the midwest as a gesture of international good will.

Missionary Candidates Receive Degrees at Lexington

Two Missionary candidates, Paul David Snipes (left), and Lloyd E. Tatlock (right) dream a bit with Dr. C. M. Yocum, professor of Missions at the College of the Bible, Lexington, Ky. On June 20, 1952, they received graduate degrees. Mr. Snipes is preparing for service in the Belgian Congo, and Mr. Tatlock for work at Colegio Internacional, Asuncion, Paraguay. Dr. Yocum is completing his second year of teaching at The College of the Bible.

served as dean, and Mrs. Alva Shackleford Brown was the local director.

The 39th Commencement was held May 28 when Dr. Melvin Watson, director of the School of Religion, Morehouse College, Atlanta, Ga., told the 23 seniors to be "dynamic citizens both in the local community and on a world level." Degrees were awarded in nine subject areas.

William Woods College
Fulton, Missouri

Young women from fourteen states received the Associates in Arts degree or Associate in Fine Arts at the Commencement at William Woods College. Ronald Reagan, celebrated screen star, delivered the Commencement address. There were one hundred and nine students in the class.

Atlantic Christian College
Wilson, North Carolina

At a meeting of the alumni of Atlantic Christian College held at Commencement time, they undertook to provide a pipe organ for Howard Chapel as a memorial to alumni and former students who lost their lives in World War II. It is hoped that the organ will be installed for use at the fiftieth anniversary convocation in September.

Chapman College
Los Angeles, California

The development of an endowment fund to establish the "Dye Memorial Chair of World Missions," in honor of Dr. Royal J. Dye and Eva N. Dye, has been started at Chapman College. It will require $100,000 to permanently endow the Chair.

Dr. J. Hugh Jackson, Dean of the Graduate School of Business at Stanford University, gave the Commencement address. Fifty-seven degrees were granted. James A. Parrott, minister of the First Christian Church, San Bernardino, was the Baccalaureate speaker.

Christian College
Columbia, Missouri

Mrs. James D. Wyker, president of the Department of United Church Women, National Council of Churches, gave the Baccalaureate address early in June. The Commencement speaker was Dr. Frank Luther Mott, Dean Emeritus of the University of Missouri School of Journalism and a Pulitzer Prize winner.

Hiram College
Hiram, Ohio

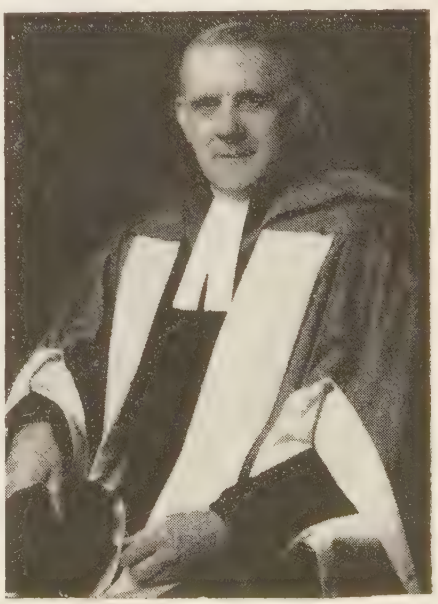
An interesting attempt to meet the shortage of elementary school teachers has been undertaken at Hiram College under the direction of Professor Frank Harsh, head of the Department of Education. It is a work-study arrangement whereby a high school student graduating in June can qualify for a Hiram College degree and a four-year teaching certificate by June, 1956, and earn a minimum of $3,000 while doing it.

Under the plan, a student will enroll in Hiram in June and earn fifty-four hours of credit by September, 1953. Half of the ensuing year will be spent in college attendance and half in a teaching position. The same procedure will be followed in the next two years, with summer school included.

Butler's School of Religion Receives Honored Guests

The School of Religion, Butler University, Indianapolis, and the Alumni Association paid tribute in June to two veteran professors at the annual dinner. The honored guests were Dr. Frederick D. Kershner, now Dean Emeritus, and Dr. Arthur Holmes, head of the Department of Psychology and Philosophy of Religion since 1933. Left to right, standing, Dean O. L. Shelton, Dr. Kershner, Dr. Holmes. Seated, Mrs. Kenneth W. Ball, M. O. Ross, president of Butler University, Kenneth W. Ball who is president of the Alumni Association, and Mrs. M. O. Ross. Both Dr. Kershner and Dr. Holmes have had long and notable associations with institutions of the Disciples of Christ.

Dr. Andrew D. Harcus, below, general secretary of the General Assembly of the Presbyterian Church of England, was presented by the School of Religion in a special lectureship during the past summer. Dr. Harcus presented two courses: "Preaching from the Bible" and "Problems in Preaching Today."



Echoes From Everywhere

It's a Small World After All

A letter, dated June 6, 1952, was received June 12, 1952, by Carl M. Boyd, of the Committee on Military and Veterans Services and editor of *The Disciple Chaplain,* in which Chaplain George A. Jacobs wrote the following report of events in Japan.

"I enjoyed the May issue of *The Disciple Chaplain* a lot and it enabled me to get in contact with Chaplain Maury Hundley at GHQ in Tokyo who arranged for a baptismal service for me in one of our churches near Margaret K. Long Girls' School. It just happens that it was the Takinogawa Church which was written up in March WORLD CALL, page 38.

"I took the boys up by train from Yokosuka and then by bus to Maury's office where he had arranged transportation for us. The church is lovely inside, like any small church back home. We took our shoes off just inside the door which is their custom. One of the Deaconesses showed us around and later took us over to the Hendricks' (Mr. and Mrs. K. C. Hendricks, missionaries) home for tea. Mr. Hendricks was out of town and Mrs. Hendricks was teaching.

"We enjoyed very much the opportunity to look around our school there. Mrs. Hendricks showed us some pictures of the dedication service of International Christian University. She and Mr. Hendricks had the privilege of attending. I'm sure each of the boys, along with myself, has a much better idea of Christian missions in Japan from our experience.

"It just so happens that the Georgetown Christian Church in Kentucky from which I am on leave of absence has taken Ralph Palmer as a Service Link in Japan. It gets to be a small world when you look at it that way. . . ."

Report From Kabugao, Apayao

School business has taken us down the river and over sometimes impassable roads which we travel by truck to Manila. Such a trip takes from 8 to 12 days for travel alone by *banca* and truck. Such trips were successful and have brought our Apayao Christian Academy permits to operate years One to Four of the high school. Until a year ago ours was the only high school in the Mountain Province. Then the Catholics opened a competing school adjoining ours in Kabugao.

On May 18, 23 seniors of Apayao Christian Academy completed the course which Louis Saunders started four years ago. Others had started, but due to finances, long absences from school due to the war, and other reasons, had to drop out along the way. Mr. and Mrs. Harvey Lord and Norwood Tye all had part in bringing these seniors along to graduation and new opportunities.

At least ten graduates plan to further their education at the college level—planning on the ministry, education, medicine, dentistry, engineering, and other fields of study and work which are so needed in Apayao.

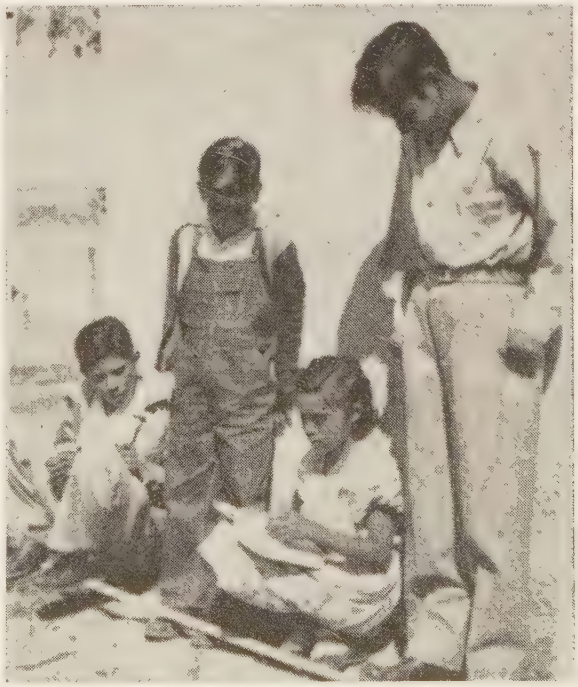
—LYNN and LILLIAN KEYES

Kabugao, Apayao, Mt. Province

Mexican Children Learn to Use the Bible

At Pabellon, Ags., Mexico, on the Mountain of Life Farm, intermediates in the Sunday School like to be assigned to small groups to work out specific problems. Here Moses, Felipe, Amelia and Luis search the Scriptures to learn what Jesus said that might help them solve the problem given them by their teacher.

The problem is, "Your friend wants to copy your home work and expects your help on examinations. What verse could you read to him from the Bible to support your refusal?"



This group decided upon the Golden Rule, saying that they know cheating is bad for one and that we should be happy when our friends refuse to help us cheat. This problem was especially pertinent since one of this group formerly paid five cents a day to a neighbor to do her home work, and then failed to pass.

—ELLA HUFF KEPPLE

Puerto Rican Youth Travel in Europe

Three student groups from the University of Puerto Rico, fifty students to each group, visited European centers in June and July. Two Disciples were among the 150 youth from this chief institution of higher learning of Puerto Rico. Fernando Rivera is from the Comerio Street Church, Bayamon, and Abimael Hernandez is of our church at Puerto Nuevo.

Secretaries of the World Student Christian Federation met the groups in Geneva to show them the headquarters of the Federation and other points of interest in Geneva. The Protestant students were provided with addresses of pastors in Spain and other countries so that they might learn about the evangelical work.

Miss Irma Torres of our Comerio Street Church in Bayamon was chosen by the University Protestant Student Fraternity to represent it at an international youth congress to be held in Sao Paulo, Brazil, in early August.

—HUGH J. WILLIAMS

Rio Piedras, Puerto Rico

Grass Skirt Is Disappearing

In answer to the question as to what the Congolese use for their clothes and who makes them, Mrs. Robin R. Cobble replies as follows:

"The day of the grass skirt is about over, although you would still be able to find some. Those who can afford cloth use it. Some fine cotton cloth is made right in Congo, and so it is popular. Cloth is imported from England, Japan and America. I have seen rayon and velveteen even up in the trading posts.

"When clothes were first being worn in Congo the men found that they had more time to sew than the women did. Many who sew clothes today are men and boys, although women and girls are being taught to sew in our mission sewing classes. They use a Singer Sewing Machine from England which is turned by hand.

"Most of the men and boys wear some sort of shirt and shorts or trousers. The women and girls wear blouses and wrap-around skirts. Of course, in the villages we still see some of the old customs of grass cloth."

Love Your Enemies

In the Indian village of Keontidabrai, the 80-year-old Satnami landlord had spent a good deal of thought, time and money making life miserable for the Christians. Their women had to listen to abusive language, their crops grazed, their houses damaged, their cattle put in the pound, and some Christians were persecuted almost to the limit of their endurance.

During a recent evangelistic camp in the village, the landlord became very ill with asthma. The Christians came to the mis-

sionary saying, "Please take him in to the hospital or he will die here."

Everything possible was done for him at the Takhatpur hospital, and he was relieved of his distress. Someone asked, "Why do you keep on doing it? He is your worst enemy."

Another person said, "He has three grandchildren now, all because of the care the family has had in this hospital. Why don't you refuse to help him?"

Then I heard a nurse say, "Doesn't our religion teach us to love our enemies?"

—Mary McGavran

Takhatpur, C. P., India

Evangelistic Opportunities

For some time Huk aggressiveness made it either unsafe or inadvisable to visit some of our churches in sections of the Philippines where raids were made from time to time. Now, thanks to the program of Secretary of Defense, the Huks are being beaten at their own game.

In company with members of the board of trustees some of these fields were visited. In Olangapo, for instance, where the U. S. Navy is spending millions of dollars in making a fleet port, we are re-establishing work destroyed during the war. The Disciples' national evangelist is ministering to this congregation that is already talking of building.

Near Los Banos, where the U. S. Government through the Mutual Security Agency will spend over a million dollars in making this a great agricultural training center, we have a growing congregation ready to build.

Our greatest evangelistic field lies in Pangasinan District (where another dialect is spoken). There are a number of churches, congregations, and fields for starting new work awaiting the gospel. As a result, this has been made into two districts with two district evangelists assigned there.

—George Earle Owen

Manila, Philippines

In Memoriam

Mrs. Mary Etta Freeland, June 23, 1952, Kingman, Kans. A faithful, missionary-minded member of the Christian church for 72 years. Until recent years, she was active in the church. She was a friend to many on the mission field, and a supporter of world-wide causes. Age 92.

Mrs. Mary Crider, June 17, 1952, Wheeling, W. Va. A member of First Christian Church for eight years, and formerly a member of Second Christian Church, Washington, Pa. She taught in the public schools as well as in the church school. A loyal member of the C.W.F., and happy in serving and attending church.

Miss Lillie Hollowell, June 12, 1952, Waitsburg, Wash. Consecrated Christian church member for many years, she was a daughter of pioneers, Mr. and Mrs. T. J. Hollowell, in whose home the Christian church of Waitsburg was organized in 1880. She took a great interest in missionary work.

Miss Lena Dahl, Feb. 16, 1952, Princeton, Ill. A faithful church member since girlhood. A public school and church school teacher almost 40 years. Her loyalty and devotion to the church was expressed by her constant teaching and enduring faith. Age 69.

Mrs. Sophia Longnecker, May 19, 1952, Maxwell, Ia. A faithful and active member of the Maxwell Christian Church since 1895. Elected a Deaconess in 1909, she considered care of the Communion table as her most precious service. She loved her home, neighbors, all little children, and above all she loved and enjoyed her church. Age 86.

Mrs. Gertrude Rainey, May 7, 1952, Trimble, Ohio. Member of the Christian church for 60 years, she was always happy in attending and in serving in all departments of church work. She taught in the Sunday school since her early teens, and was a charter member of the C.W.F. Her devotion to the church was an inspiration to all who knew her.

Mrs. Minnie Pearce Darby, May 30, 1952, McArthur, Ohio. Oldest member of the Christian church—77 of her 90 years. She organized the missionary society and was active in the Sunday school as long as health permitted. A consecrated, faithful Christian, and a reader of the *Missionary Tidings* and World Call.

Clem Hardy, June 22, 1952, Waycross, Ga. A business man active in the Waycross Christian Church. Father of Clementeyne Hardy, director of children's work in Georgia since July 1, 1952. Mr. Hardy was ill only a few days.

Missionary Worship Service

Theme: *Keep the Vision Clear*

October

So He Called Them in to Be His Guests

Hymn: "In Christ There is No East or West" *(Christian Worship: A Hymnal,* 480)

Meditation and Scripture: Let us recall the remarkable story of Peter's vision recorded in the tenth chapter of Acts, the sheet let down from heaven containing animals that Peter had judged unclean, the Lord's words, "What God has cleansed, you must not call common." Then recall how the men came from Cornelius, a Gentile centurion, and Peter, pondering his vision, learned from the Spirit a great lesson "so he called them in to be his guests."

Peter's visit to Cornelius followed. In the course of that visit he said these memorable words: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him. You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), . . . how God annointed Jesus of Nazareth with the Holy Spirit and with power. . . . And we are witnesses to all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree; but God raised him on the third day. . . . And he commanded us to preach to the people. . . . "

While Peter was still saying this, the Holy Spirit fell on all who heard the word. And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. *(Acts 10:34-45)*

Great was the amazement of Peter's Jewish companions at the lesson Peter learned of the universal applicability of the gospel. The amazement of the non-Christian world today is that the message of the oneness of God's children, of the wholeness of the Christian family, so often breaks down in practice right in the church. Peter learned a great lesson from his vision at Joppa.

God has greatly used people who have moved about the earth and made friends of persons, respecting persons, appreciating persons, sharing opportunities with persons. Such people know that such wide fellowship is their birthright. That birthright is ours, too, for the taking.

Prayer:

Forgive, O Lord, our severing ways;
The rival altars that we raise,
The wrangling tongues that mar thy praise.
Thy grace impart; in time to be
Shall one great temple rise to Thee—
One Church for all humanity.

—*John G. Whittier*

Let us continue in prayer: In the light of the Master's hope for his church let us examine our hearts. *(Pause)* Search us, O God, and know our hearts. *(Pause)* Cleanse us from sins of exclusiveness. *(Pause)* Help us to keep clear our Lord's vision for his church. Give us a vision of what his church can be in our community. *(Pause)* Give us courage and enabling power to make our church right here in our community a truly Christian church. Amen.

Hymn: "Saviour, Teach Me, Day by Day" *(Christian Worship: A Hymnal,* 389)

Offertory Sentences:

"Thy bounties, gracious Lord,
With gratitude we own;
With joy the people bring
Their off'rings round Thy throne."

Offering and Missionary Benediction

WORLD CALL

For Adult Mission Study

Theme: *Home Missions and Human Rights*

October

Three School Projects

A GOOD motto for our mission schools would be "Education for All of Life." These schools recognize all-round education as a basic human right—the right not only to formal education within the walls of a school building, but the right to secure practical knowledge for use in every aspect of living. It is this emphasis on overall education that has helped Hazel Green Academy, Southern Christian Institute, and Jarvis Christian College meet the needs of the communities they serve.

Dr. Fred Brownlee expresses this purpose in the adult mission study text, *These Rights We Hold,* when he remarks, "Mission schools are schools plus; frequently it is the plus that makes all the difference, since the plus may be the cause with which the school has been working from its beginning and still remains to be won." (For background material for this program be sure to read the chapter entitled "Freeing the Mind" in *These Rights We Hold.*)

Plus in Community Service

Much attention is focused currently on the experiment at Jarvis Christian College in fundamental education. The primary goal of fundamental education, as defined by the Committee on Fundamental Education of Flanner House and Jarvis College, is to prepare individuals and groups to live in a complex and dynamic world by teaching them new skills, higher values, and broader concepts. Fundamental education as here conceived is not a program of any one educational agency, for it includes all the people of the community and many agencies are involved. Some phases of the program are formal in nature, resembling in some respects traditional education; other phases of the program are very informal, using new and untried methods.

At Jarvis College the agricultural phase of this program was begun in 1951. The participants are already developing the use of indigenous materials such as wild plums, berries, hickory nuts, and persimmons. They are making use of the farm and garden, cultivating roses, berries, and other fruit crops. A wide food conservation program of canning is being developed. This summer more than twenty-five students were engaged in the business of harvesting berries. Thus Jarvis carries on an educational program "not contained within walls."

Plus in Race Relations

Jarvis Christian College and Southern Christian Institute are more than institutions of learning; they are symbols of the right of minority groups to enjoy the privileges of education. Likewise they are stepping stones towards the eradication of discrimination. They are protests against the failure of our nation to attain its ideal of "liberty and justice for all." Through them the students and the inhabitants of the communities in which the schools are located are able to contribute to the progress of society in this important area of human relations.

Another fundamental right of every human being is that he be able to contribute to his culture. But to do so he must first be recognized as a human being. We Americans deny that right to many of our citizens. A young African college student arriving in America to pursue higher education commented, "It is disappointing to come here and find that you are treated a little lower than a human being." Jarvis and S.C.I. seek to answer that accusation. They are doing their part to prove that members of a minority group can play a useful role in American life if given the opportunity.

Gradually, through education, progress is being made in America toward better race relations. Negroes are permitted more participation in various phases of American life. In the last national elections about 750,000 Negroes voted; it is estimated that 1,500,000 will vote in 1952. A thousand Negro students attended white colleges in the South this past year. West Newbury, Mass., elected its only Negro voter as Town moderator. A Negro was recently unanimously elected as assistant superintendent of schools for New York. Negroes now hold key positions in the Manhattan division of the Protestant Council of the City of New York and of the National Conference of Social Work.

Jarvis College is also making strides forward in the struggle against segregation. Its formal education was once restricted to Negroes; now its program of fundamental education serves both races in the communities surrounding it.

In this connection a recent statement by the General Board of the National Council of Churches will be of interest. It urged the churches to "put their own house in order," declaring the principle of segregation to be "a denial of the Christian faith and ethics which stem from the basic premise taught by our Lord, that all men are created the children of God."

The statement cited as the consequences of segregation: "It subjects sections of the population to constant humiliation and forces upon them moral and psychological handicaps; the theory of 'separate but equal' treatment under a segregation system never works out in practice; it cuts off millions of citizens to free access to the means of making a living; large numbers of citizens are disfranchised and discriminated against as a result of fear and mutual suspicions; it increases and accentuates racial tensions, as shown by the infrequent number of race riots in neighborhoods with mixed populations."

However, let us not be content with the advances made. Such achievements should challenge us to do something more than has been done. As we study human rights and the role of education we need to determine our part in "educating for all of life." We have opportunity through mission schools that are "schools plus."

Additional Material

There is a wealth of material for enriching this program study. Don't overlook the article by Louise Moseley in this issue on "The Church Supports the Right to Education." The Friendship Press booklet, *How—Home Missions Works for Human Rights,* contains a story about Hazel Green Academy entitled "In the Kentucky Hills." Your group may want to use sketches of Disciples who have contributed to the ongoing of the home missions schools with which the October program deals. Lois Anna Ely's book *Concerned!* cites the work of C. C. Smith, J. B. Lehman, "Mother" Ross, Rosa Page Welch, all of S. C. I.; J. N. Erwin, first president of Jarvis, Cleo Blackburn, a graduate of S. C. I. and who is now executive consultant of Jarvis; and the contributions to education by Alva W. Taylor.

The missionary worship service to accompany this study appears on another page in this issue.

Life in the dormitory at Hazel Green Academy affords an opportunity for informal education. Here the girls discover the significance of the right to friendship and fellowship as they learn to live with others. The Academy is at Hazel Green, Kentucky.

Youth and Missions

You Can't Stay Home

Rather Die Than Talk?

"YOU Americans can die for your way of life, but you cannot tell about it." The diplomat from Europe spoke truly. All efforts of our government and of groups of citizens to interpret our ideals and purposes to other peoples have made only a beginning. The most weird opinions concerning Americans and their culture persist.

"Most young children know that white men are cannibals," gravely answered an African pupil when the American mission school teacher asked why a little girl had screamed and fled as he approached.[1]

Some impressions of more enlightened people are almost as startling. An actor in a musical review in Rome interpreted Americans with exaggerated motions meant to depict gum-chewing and yo-yo throwing. A London University professor remarked to a group of Americans that no book would sell in America unless it was sex from cover to cover. A medical student of the same city pounced onto an American visitor with accusations concerning the "color bar" and was surprised to learn that anyone in America is doing anything about human rights.

The rest of the world, however, is wanting to learn about us. Women recruits of the RAF, waiting for a guide to show them St. Paul's Cathedral in London, requested an American tourist to tell them about young people in America and to answer questions. Employed young people of Sweden and Denmark, headed for a holiday in Austria, invited an American tourist into each compartment of the car so that they might hear about young people in America; they crowded to make room and leaned forward to avoid missing a word.

Wrap It Up in Persons

"The best way to send information is to wrap it up in persons," is a generally accepted statement. The millions of footsteps now crossing national borders comprise a volume of travel that has great potentialities. If one could slice through the passenger list of a great ocean liner, he would have before his eyes a cross section of the travelers.

A 1951 sailing of the Queen Elizabeth—seen through limited observation of one passenger—hints at the variety in persons and purposes. A well-to-do Negro man from Los Angeles was starting out to view the world. A Negro labor union leader was bound for a conference in Geneva. War brides and other Americans were going for visits with relatives in Europe; Europeans were returning from visits with relatives in America. Every head was full of opinions which would shortly be shared.

An attractive girl from British Guiana was to be a student in London. A Princeton student was to attend a seminar for the summer. Some students were looking forward to a workcamp experience. Others were members of tours arranged by their universities; they would receive credit for their summer's experience.

"And Gladly Teach"

Prominent among passengers on the return trip were 103 exchange teachers from England who were making their way to certain cities of the United States. Each was eager to meet his "exchange," who would soon be leaving for England. One man remarked that his American twin was giving him the use of his house and automobile. The observer reflected that thousands of American boys and girls were going to find Shakespeare more lively because the teacher had snapshots of his home. In two years, thousands of English students would have a truer knowledge of America.

Hannelohre Becker is an exchange student from Germany. She was crowned Queen of the May at the Northwest High School, Lincoln, Nebraska.

A blond German girl was to visit Purdue University and other centers to study 4-H work. Several young Scotsmen were coming to interne in American hospitals. Men of the plow were probably there since experts in agriculture and industry are exchanged.

Thoughtful passengers reflected on the influence these unofficial ambassadors had exerted or would exert. Had those returning interpreted well through their words and conduct the best in America? So much depended on the knowledge and understanding with which the traveler left home. And would Americans help the new students and other visitors to get the most from their stay? Was there any lesson for youth in this cavalcade of persons and purposes?

Bon Voyage!

Myriads of teen-agers of today will be hearing "Bon Voyage!" "Happy Landings," and "All ashore that's going ashore!" within the next few years if the present rate of travel is maintained and there is an increasing number of opportunities. Graduate study under the Fulbright Act takes Americans to eighteen countries. An off-campus religious organization at the University of California in Los Angeles sent eleven students to India this summer for a friendship visit to universities of that country. Some towns have sent "ambassadors" to live for a time in homes in other countries. Youth experts in agriculture are traded.

That some-day trip will mean more if it is inserted into the dreams and plans of youth as long in advance as possible. Certain books on the approved reading list from the high schools depict the life and spirit of country after country. Through pictures and articles in magazines, one may come to appreciate the natural beauty of various lands and grow in an understanding of the life and thoughts of the people. When the youth group studies Africa or any other land, the teen-ager with the travel-dream can find a number of reading books related to the study which will give him a sympathetic and appreciative picture of Christians and non-Christians of various lands. Motion pictures like *Cry, the Beloved Country* and *Tembo*—on Africa—expand the mind and heart. Pen pals in any other country widen one's horizon.

There's One for You

Hundreds of high school students from Germany and Australia have come during the last few years to live one year in an American home and attend school. Last year the eight sponsored by our brotherhood made good records for themselves. A girl from Germany was crowned Queen of the May in her high school. You might be able to secure one of those students to visit your youth group. With 31,000 foreign students in our land, from 126 countries, you should be able to meet one.

A Wide Road to Peace

The exchange of persons has been called a road to peace—and a wide one. We must make more dense the network of ideas and footprints over national boundaries. We cannot stay at home.

—MARETA SMOOT

[1] *Africans on Safari*, by Leslie Sayre. Friendship Press. Used by permission.

WORLD CALL NEWS ROOM

JAMES L. Ballinger has been appointed associate national director of youth work in the department of religious education of The United Christian Missionary Society. Under the supervision of Russell Harrison, national director of youth work, Mr. Ballinger will be in charge of the field outreach of the youth program, specializing in leadership education and work with intermediates.

From November 1950 to the summer of 1952 Mr. Ballinger was area director of Christian education for the Rocky Mountain Area, which includes New Mexico, Colorado and Wyoming.

Mr. Ballinger is married and has two children, Lawrence David, 7, and Jerry Lynn, 5. He will begin his new work on September 1.

Charles J. Betts, advisory architect of the Board of Church Extension of Disciples of Christ, taught a course on Church Architecture at the summer session of the School of Religion, Butler University, Indianapolis.

Miss Verla Elliott, former Disciple missionary to China, and Jack A. Sutton, Jr., national field director of men's work with the United Society, were married the evening of June 26 in Graham Chapel at the Missions Building in Indianapolis. Mr. Sutton's brother, Orville Sutton, a Baptist minister of Bethel, Ind., performed the ceremony.

Both former residents of Colorado, Mr. and Mrs. Sutton will make their home at 5125 Atherton North Drive, Indianapolis.

Word has been received recently of the deaths within the same week of Mrs. Berta E. McMaster and her brother, Arthur A. Everts, in Dallas, Texas

Mrs. McMaster, who died at her brother's home, June 26, had served as executive secretary of the Texas Woman's Missionary Society, retiring in June, 1934.

Mr. Everts, owner of the Everts Jewelry Co. and a prominent businessman of Dallas, died on June 28. A member of the East Dallas Christian Church, he was an enthusiastic tither and as an outstanding Disciple layman did a great service in the promotion of stewardship. A member of the Board of Managers of the United Society from 1923-26, for many years he financed a breakfast for all missionaries attending the International Conventions.

Mrs. Hallum C. Shorrock, Jr., was ordained to the Christian ministry at a service at the First Christian Church, Seattle, Wash., June 22. Mrs. Shorrock and her husband, Hallum C. Shorrock, Jr., both missionaries with the United Society, will leave for their second term of service in Japan on July 28.

Eight cooperating churches in the city shared in the service at which Donald West, executive secretary in the division of foreign missions of the United Society, gave the charge to the candidate.

The Board of Trustees of Bethany College, Bethany, W. Va., have appointed Dr. B. R. Weimer, dean of the faculty, to serve as acting president of the college until a new president is elected to take the place of Dr. W. H. Cramblet, who resigned in May to become president of the Christian Board of Publication in St. Louis, Mo.

Dr. Weimer, who began his new work on Aug. 1, has been on the Bethany College faculty since 1921 as professor of biology.

Miss Patricia Sly, daughter of Virgil A. Sly, chairman of the foreign division of the United Society, and Florence Sly, was married June 27 to Paul Snipes, son of Mrs. Esther Snipes, missionary to the Belgian Congo. The ceremony took place at Central Christian Church, Indianapolis.

Mr. and Mrs. Snipes, both missionary candidates, are studying at the College of the Bible, Lexington, Ky., and will be assigned to the Belgian Congo on the completion of their training.

Missionary Register

Departing for the Field:

Mr. and Mrs. Marshall Gilchrist, having completed a year of language study in Costa Rica, arrived in Asuncion, Paraguay, in August.

Mr. and Mrs. Leonard Brummett, newly appointed missionaries to the Philippines, sailed from San Francisco, Aug. 26, on the *SS President Wilson.*

Arriving from the Field:

Dr. and Mrs. Kenneth W. Bonham and family sailed from England July 23 and arrived in New York on the *SS America* July 29. Dr. and Mrs. Bonham are on regular furlough from India.

Miss Ruth Leslie, who arrived in July on regular furlough from Mexico, will be teaching courses on missions at Bethany College, Bethany, W. Va., beginning in September and continuing through the year of her furlough.

Miss Leta May Brown attended the World Convention in Australia and arrived in San Francisco Aug. 15 on a chartered plane. Miss Brown is on regular furlough from India.

Mr. and Mrs. Byron Spice, missionaries with the United Society, are the parents of a boy, Byron Spice, Jr., born on June 28 at Hope Hospital in Aguascalientes, Mexico.

Mr. and Mrs. Spice returned to the United States on regular furlough in August. They will be living in Lexington, Ky., and studying at the College of the Bible there.

Dr. Sly Addresses New Missionaries

Virgil A. Sly, chairman of the foreign division of The United Christian Missionary Society, speaks to a group of missionary candidates who were commissioned at Missions Building, Indianapolis, Ind. on June 18. Reading from left to right, first row: Mrs. and Mr. Jack Barron, Africa. Second row: Mr. and Mrs. Charles Johnson, Africa; Mrs. and Mr. Leonard J. Brummett, Philippines. Third row: Mr. and Mrs. Ralph Palmer, Japan; Miss Diora Jane Spear, Japan; Miss Jane Davis, Africa. Fourth row: Mr. and Mrs. Clarence Williams, Africa; Mr. and Mrs. James Dodson, Japan; Vern Rossman, Japan. Miss Ruth Coates, Africa, and Miss Hazel Wait, India, were also commissioned on June 18 but were not able to be present when the picture was taken.

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Book Chat

(Continued from page 18)

portant document. This little pamphlet of eighty closely written pages is the best analysis of the Christian dilemma in China that we have read. It sets forth the appeal of the Communist ideology to the Chinese people and the difficulties of the Chinese Christians in orienting themselves to the new conditions. One reads this work with a feeling that never before in all history has the Christian witness faced a situation so complex.

THOMAS E. DEWEY has joined the growing number of public men who are writing books. In 1951 he took a trip to Asia, going to the Philippines, Japan, Hong Kong, and Indonesia. His *Journey To The Far Pacific* is excellently written, and his observations on public men and the complex issues are clearly stated. His approach seems objective and politically non-partisan. Like Justice Douglas in his *Strange Lands and Friendly People*, he sees the poverty of Asia's millions as the chief source of our current world revolution.

FREDERICK BROWN HARRIS, prominent Washington pastor and chaplain of the Senate, also writes a weekly column of spiritual inspiration for several newspapers. Forty of these essays have been brought together under the title, *Spires Of The Spirit*. These brief essays are remarkable for their incisiveness and clarity of thought. This book will be valuable for private reading and beneficial for church groups desiring devotional material. Preachers may find these excellent essays good sermon "starters."

Books Mentioned in Book Chat

BUCKEYE DISCIPLES, by Henry K. Shaw. St. Louis. The Bethany Press. 504 pp. Price $3.50.

THIS IS THE CHURCH, edited by Anders Nygren. Philadelphia. Muhlenberg Press. 355 pp. Price $4.75.

CHRISTIAN WITNESS IN COMMUNIST CHINA, by "Barnabas." New York. Morehouse-Gorham Co. 80 pp. Price .85 (paper).

JOURNEY TO THE FAR PACIFIC, by Thomas E. Dewey. Garden City, New York. Doubleday. 355 pp. Price $4.00.

SPIRES OF THE SPIRIT, by Frederick Brown Harris. New York and Nashville. Abingdon-Cokesbury Press. 174 pp. Price $2.00.

CHANDELIERS, by Mayme Garner Miller. Published by the author, 420 West 26th, Texarkana, Texas. Price, $2.50.

Brief inspirational poems growing out of experiences of a minister's wife appear in this volume which would make a suitable gift for any worker in the church—the minister, teacher, superintendent, choir singer or flower chairman. The book, especially suited to women, has one entire section on C.W.F. and Guild poems, and another section on the home. It is a rich source for helps for leaders of worship, as well as for private devotions.

Mrs. Garner has contributed many poems which have appeared in WORLD CALL from time to time.

A SUNDAY EVENING WITH THE MARTINS. National Council of Churches, 297 Fourth Avenue, New York 10, N. Y. 15 cents each; 100 or more, 13c each.

This pamphlet represents the latest effort of the National Council of Churches to create in the minds of local church members the idea that what is done interdenominationally is important in their lives and that of their local churches.

NEW evening programs for youth

FELLOWSHIP No. 1

After two years of conferring with local youth workers, seeking top-flight writers and pre-testing ideas, a wonderful new evening program planning guide—the "Fellowship" annual—is now ready for seniors and young people in the Christian Youth Fellowship to begin using this Fall. In one handy 8½" x 11" book with tear-out pages are complete plans for 49 lively meetings and a CYF installation service!

You will like the explicit directions for the youth leader and for the counselor for each meeting throughout the year . . . the suggested resource materials . . . the four pages of easily adjustable program plans for each meeting . . . the closing worship suggestions for each meeting . . . a brief description of each unit in the Table of Contents . . . the excellent illustrations . . . the two-column, easy-to-read print. $3.50 each; 3 for $10.00.

PM PACK No. 6

For stimulating Sunday evening programs for intermediates in the Chi Rho Fellowship . . . for complete, easy-to-follow plans . . . for variety in meetings—missionary, studies, factual reports, celebrations, lively discussions, and interesting projects—on choice topics . . . order the new PM Pack No. 6 for use this Fall. Enough material for an entire year! Forty illustrated, four-page leaflets for youths, punched to fit a regular-sized notebook. Appealing pictures! Handy 8½" x 11" size! Eight guidance leaflets for the adult counselor! Programs are easy to expand or condense! $2.50 per yearly packet.

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The History of Israel—*Theodore H. Robinson,* Professor Emeritus of Semitic Languages, University College, Cardiff

The History of the Religion of Israel—*James Muilenburg,* Professor of Hebrew and Cognate Languages, Union Theological Seminary, New York

The Faith of Israel—*G. Ernest Wright,* Professor of Old Testament History and Theology, McCormick Theological Seminary

THE APOCRYPHA AND PSEUDEPIGRAPHA

The Literature and Religion of the Apocrypha—*Robert H. Pfeiffer,* Lecturer on Semitic Languages and Curator of Semitic Museum, Harvard University; Professor, Boston University School of Theology

The Literature and Religion of the Pseudepigrapha—*Robert H. Pfeiffer*

GENESIS

INTRODUCTION AND EXEGESIS—*Cuthbert A. Simpson,* Sub-dean and Professor of Old Testament Literature and Interpretation, General Theological Seminary

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EXODUS

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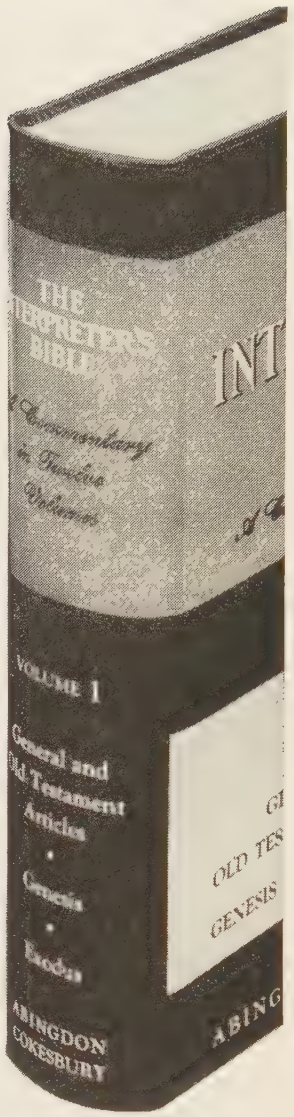

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Three hundred youth from all sections of the world will study the Bible, discuss the nature of the Christian church and its meaning for this day. They will examine world problems and Asian problems, attempting to understand the ways in which Christians must understand them and act upon them. They will work and study as one universal body of Christian youth. "Christ the Answer—*God Was in Christ Reconciling the World to Himself*" is the conference theme.

Already the American delegates are preparing themselves by gathering information on the church at home and abroad, on America and her national and foreign policies, and on Asia with all her perplexing problems. En route to the conference they will visit churches and mission fields in the Middle East and in India.

Kottayam was chosen as the conference site because in Asia youth are squarely faced with many of the most pressing problems of this age. Here communism, nationalism, totalitarianism, and many strong non-Christian religions are competing for the allegiance of youth. Now more than ever the Christian youth of the younger churches of Asia need support, confidence and strength from Christian youth of the world.

The larger number of delegates will be Asians themselves. Their way of stating and knowing the Christian faith will set the tone for the meeting. Their problems will illustrate the world's problems. Asia is no longer the changeless East. It has today the power to play a decisive role in world affairs and to put enormous weight on the side of either catastrophe or peace.

The American delegates will see a section of the world in which the growth of the church in its contribution of leadership to the Christian movement and to the world Christian enterprise has been such that it is now a missionary force instead of a mission field.

The first two Christian Youth Conferences were called for Amsterdam, Holland, 1939, and Oslo, Norway, 1947. This 1952 conference is called in the name of the World Christian Youth Commission, the organ created as a new instrument of cooperation; by the World's Alliance of the Y. M. C. A., the Y. W. C. A., the World's Student Christian Federation, and the World Council of Christian Education.

Russell Harrison, national director of youth work in the department of religious education of The United Christian Missionary Society, has been appointed by the World Convention of Churches of Christ as a fraternal delegate to Kottayam. Two Disciple youth who are listed with the 30 delegates are Kenneth Henry of Palestine, Texas, a ministerial student at Jarvis College; and Newton Fowler, Atlanta, Ga., a student at Lynchburg College.

The problems of this conference are the problems which the church all over the world faces today. It needs the thoughts and prayers of Christians throughout all of America.

Travancore, India, is the home of the oldest Christian church of Asia, the Syrian Christian Church. Here is a photograph of a native Syrian Church near the outskirts of Kottayam. An old legend associates the disciple Thomas with the Syrian Church as its founder. —RNS Photo

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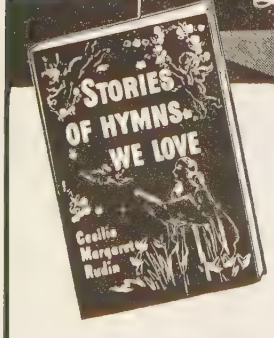

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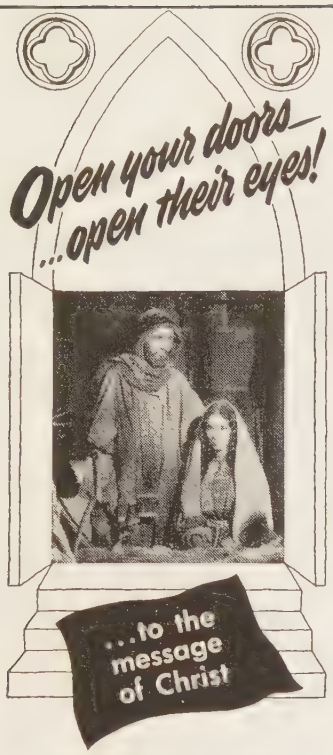

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THE SILVER CHALICE. A Novel by Thomas B. Costain. New York. Doubleday & Company. Price, $3.85.

THROUGH VALLEYS TO VICTORIES, by Starr Daily. New York. Doubleday & Company. Price, $2.50.

MORE THAN DOCTRINE DIVIDES THE CHURCHES. "Social and Cultural Factors in Church Divisions," by C. H. Dodd, G. R. Cragg, Jacques Ellul. New York. World Council of Churches. Price, 25 cents.

BEST BIBLE VERSES, compiled by Henry H. Halley. (Second edition) Published by the author, Box 774, Chicago 90, Ill. $2.00.

COMMUNISM'S CHALLENGE TO CHRISTIANITY, by Arthur Voobus. Seminary Book Store, Chicago Lutheran Theological Seminary, Maywood, Ill.

SELECTIONS FROM THE LETTERS OF JOHN WESLEY. Arranged and edited by J. Manning Potts. Nashville, Tenn. The Upper Room. Price, 10 cents.

CHANDELIERS, by Mayme Garner Miller. Published by author, 420 West 26th, Texarkana, Tex. Price, $2.50.

ESTABLISHING THE CONVERTS, by Arthur C. Archibald. Philadelphia. The Judson Press. Price, $2.00.

MAN—LIVING SOUL. Baptist Home Missions and Human Rights. By R. Dean Goodwin. Philadelphia. The Judson Press. Price, 75 cents.

CONGO CAMEOS, by Catharine L. Mabie, M.D. Philadelphia. The Judson Press. Price, $2.50.

HUMAN CRISIS IN THE KINGDOM OF COAL, by Richard C. Smith. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

MORE ABOUT AFRICA, by Helen E. Baker. New York. Friendship Press. Paper, $1.00.

SPOTLIGHT ON SOUTH AFRICA, by Oliver Powell. New York. Friendship Press. Paper, 50 cents.

WHEN GIVEN A CHANCE, by Lucille E. Hein. New York. Friendship Press. Paper, 35 cents. $3.00 doz.

ADULT GUIDE ON AFRICA, by Margaret Shannon. New York. Friendship Press. Paper, 50 cents.

YOUTH GUIDE ON AFRICA, by Rowena Dickey McCutchen. New York. Friendship Press. Paper, 50 cents.

YOUTH GUIDE ON HOME MISSIONS AND HUMAN RIGHTS, by John D. Banks. New York. Friendship Press. Paper, 35 cents.

JUNIOR TEACHER'S GUIDE ON AFRICA, by Muriel Beaton Patterson. New York. Friendship Press. Paper, 50 cents.

A JUNIOR HIGH PROGRAM GUIDE RELATED TO "WHEN GIVEN A CHANCE," by Lucille E. Hein. New York. Friendship Press. Paper, 50 cents.

FUN AND FESTIVAL FROM AFRICA, by Rose H. Wright. New York. Friendship Press. Paper, 50 cents.

THE LIGHT OF GOD, LOST AND FOUND, by Cora Elvy. New York. Exposition Press. Price, $2.50.

THE THRESHOLD OF ENCHANTMENT, by Edward J. Burns. Boston. Christopher Pub. House. Price, $4.00.

COMFORT FOR THE LONELY HEART, by Herbert E. Angell. Boston. Christopher Pub. House. Price, $1.75.

BETTER HEALTH WITH CULINARY HERBS, by Ben Charles Harris. Boston. Christopher Pub. House. Price, $3.00.

Specialized Ministers Are Needed

THIS is an age of specialization in the ministry, Dean Liston Pope of Yale Divinity School told clergymen at Duke University's annual Christian Convocation in Durham, North Carolina, last June.

"The parish ministry will continue to be the characteristic and typical form of the ministry," he said, "but the definition of the parish is becoming increasingly differentiated."

There are many areas which offer opportunities for specially trained ministers and other religious workers, Dean Pope said, and while specialization in the ministry will not go as far as it has in medicine, "new challenges in the ministry will produce new specialists."

"Some two thousand professional jobs exist on the staffs of councils of churches at the local, state, national and international levels," he said, "most of which require special training above the general ministerial curriculum. Seminaries also are becoming interested in the training of career chaplains for the armed forces, while another field awaiting future development is that of the industrial chaplaincy."

Rural churches need ministers specifically trained to handle their changing problems, Dr. Pope said, pointing out that the traditional pattern has been for young men to get their training in rural churches and then move to large cities for "better opportunities."

"I think this is an outrage," he said. "Why should the clergy practice on farmers?"

Communications media also are opening new fields for the minister, the dean said.

"Newspapers, radio, television and the films, now devoted almost wholly to entertainment, offer opportunities for pastoral care de luxe," he said. "Television teaches more children each week than the church schools taught in the whole of last year."

Dean Pope said that institutional chaplains with special training and experience are needed in hospitals, prisons, mental institutions and homes for the aged. A new type of minister, he said, also is needed for interracial churches, which are increasing throughout the United States. Some 250 church-operated settlements require ministers with training in social work techniques as administrators, he added.

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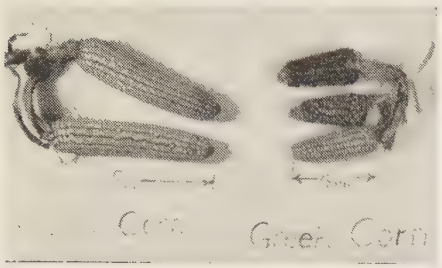
Hybrid Corn Experiment in Greece Proves Successful



THROUGH the Christian Rural Overseas Program in the U.S.A. (CROP), 350 bushels of hybrid seed corn was imported to Greece during 1951, and was distributed to 5,000 Greek families in fifty villages in northern Epirus. Members of the Interchurch Service in Greek Villages team distributed the seed corn which, when tended according to methods suggested by the team, yielded fifteen times as much per bushel of seed planted as did local seed.

The ICSGV team distributed only a small amount of hybrid seed corn to each family. In fact, few villagers were interested in trying more than a small amount of this "new" seed, and were unwilling to risk more on a strange seed, because their experience had proved that their very food to exist depended on the outcome of their crops.

The returns from this project were astounding. Planting $4,500 worth of hybrid corn—350 bushels, or five times less than the amount ordinarily planted by the Greeks in the same field acreage—brought returns to the village people of more than $70,000 above that which they would have received if they had planted their native corn in the same number of acres. In some villages, crop yields per acre were more than doubled; and in many instances, the hybrid seed had been sown on the poorest land, receiving the least care.

India's Youth Go to Camp

THE youth camp for the high school age young people for the Bilaspur district was held in May along the river in a Mango tree grove five miles from Takhatpur. We had tents, but we all ate, slept and studied out of doors. With the temperature up to 110-114 degrees, fifty boys and girls and five staff members studied, held evening song services, worshipped and played together.

The young people, ages ranging from twelve to twenty, gathered from eight or nine villages and walked as much as eight miles carrying their sleeping mat, cup and plate, and changes of clothing.

Tea and chapattis at 6:15 A.M. followed the sunrise personal devotions. At noon and in the evening we had rice, or bread, with vegetables and lintels. One evening we had duck curry—the pastor's son had shot four big "comb" ducks. The last day we had mutton curry. Of course, tea was served at 3:00 P.M. each day.

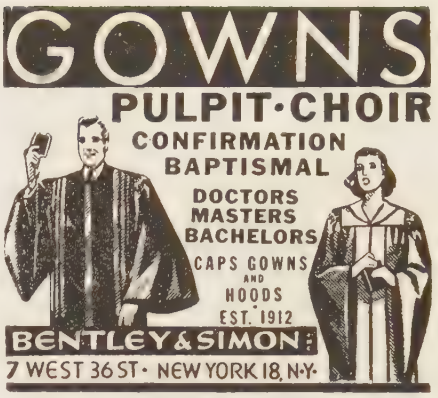
Cooking was done in big vessels over a wood-burning fire trench. In order to have a chance to plan the program, the staff had tea in a separate group at a small camp table.

Next year we aspire to more staff, more committees, and more practice classwork. This year we had some practice in devotional preparation and guidance in conducting vacation Bible schools, but more of the schedule was that of lectures.

Since conference, we have had reports of four vacation Bible schools being carried on in villages, as well as those held in three larger churches. Imagine trying to have a D. V. C. S. where most of the children come from Hindu homes. A clay Moses in a cradle would be a Devita (little god) to the children. One sixteen-year-old boy told of forty gods being in his home before his father became a Christian. His grandfather still carries coconuts to appease the forest godlings when he goes to cut wood or bamboos.

We had our camp problems, of course, but we believe God's presence was there and that these young people were enabled to fulfil their theme, "We too can be changed men."

—EVA MARY POLLARD
Takhatpur, Bilaspur, M. P., India



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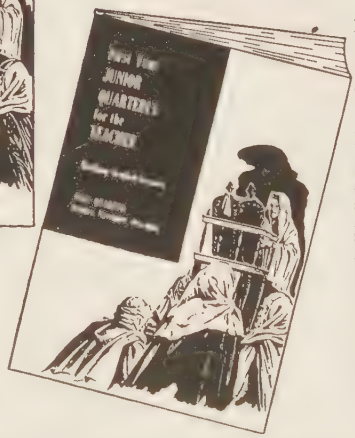

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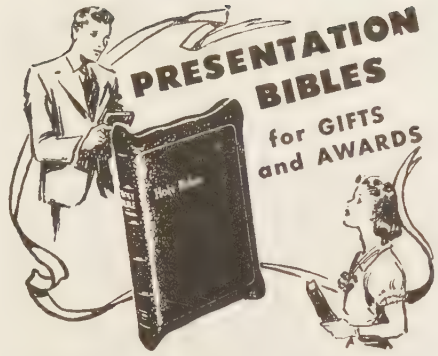

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Invitation to Attend—

Convocation on The Church in Town and Country

IF interested in the Town and Country Church, you may want to attend the National Convocation on The Church in Town and Country, October 29-31, in Columbus, Ohio.

Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

Among the speakers are to be B. L. Hummel, Virginia Agricultural Extension Service; Harry V. Richardson, Gammon Theological Seminary; Samuel W. Blizzard, Pennsylvania State College; Arthur Raper, U. S. Department of Agriculture. Commissions will consider various phases of work and will bring in reports at the final session on Friday.

Information regarding the program and registrations may be secured by writing to the Department of Town and Country Church, The United Christian Missionary Society, Indianapolis 7, Indiana.

The Convocation is being held under the auspices of the National Council of Churches of Christ.

Moving Can Be Exciting

WE made our move to Sambalpur in Orissa just before Easter. We were slightly delayed in getting a freight car, so it was the fifth of April before we could ship our furniture and household goods from Pendra Road. On Monday, April 7, Ada, the boys and I, together with Miss Ruth Kinney of Pendra Road, started out in the Jeep on the overland trip by road.

We left Pendra Road in the evening, drove 25 miles to a "rest bungalow" in the big government-reserve forest. We stayed there until noon the next day. That night from the bungalow we heard many calls of spotted deer, barking deer and elk. The next morning we had two unsuccessful drives for game in the jungle. The only thing we saw was a huge, wild Indian bison, but we could not shoot it, for it was of the protected species.

That afternoon we drove on 60 miles to Bilaspur over the road where on occasion I have seen elk, leopard, panther, spotted deer and peafowl. One time last December when I took the Jeep to Bilaspur for repairs, Lucy Anita saw a huge tiger leap across the road in front of the parked Jeep while two Indian men and I had gone across the road to try for some wild chickens we had heard calling. Lucy said she never rolled up windows so fast in all her life!

We left Bilaspur on Wednesday evening, drove some 90 miles along the road toward Sambalpur and stopped at ten o'clock at another rest bungalow for the night.

We left at daybreak the next morning on the remaining lap of 140 miles. We stopped at Bargarh, one of the outstations in the Gara field about 30 miles from Sambalpur, for more than two hours in the middle of the day in order to escape some of the heat. We arrived at the thatched-roof bungalow in Sambalpur about five o'clock that evening. This is our new home.

The possibilities in this cooperative enterprise in Orissa are great.

—L. FRANKLIN WHITE

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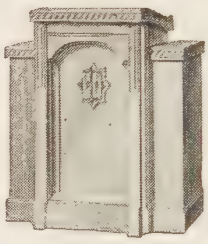

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Our Church's Motto—

"Not to be Served, But to Serve"

SIXTEEN years ago I came to the Central Christian Church in San Luis Potosi, Mexico, as a simple visitor, attracted by the girl who later became my wife. In March, 1948, after graduating from Union Seminary in Mexico City and serving six years in various phases of work in the Mission of the Disciples of Christ, I was called to be pastor of this same church.

One cannot weigh and measure all there is in the life of a church, but there is some information which proves that the San Luis Potosi church, with its 200 baptized members, is a self-supporting, self-governing and self-propagating church.

FINANCIALLY speaking, our income has risen steadily during the past six years. In 1951, we gave $1,273.73 (pesos) for missionary causes.

The average number of baptisms per annum since 1948 has been 21 persons.

Through cooperation, we have succeeded in bettering our church building. We installed an electric light in the arch at the front of the church, lined the floor and walls of the baptistry with white tile, and put down a new floor, thus adding to the beauty of the sanctuary.

We put a tile floor in the church kitchen and installed three gas burners.

The church has an athletic club for all those who wish to come and enjoy wholesome recreation. It has a carpentry shop for the intermediates—made possible by a gift from a person we did not even know.

FOR two years we conducted a maternity center, and we still have a good bit of equipment. We had to close the center, however, for lack of funds. We pray that one day we will be able to open it again.

We have also had to lower the number of breakfasts served to poor children from 15 to 11, due to rising food costs.

Our church participates actively in the Evangelical Pastors' Alliance.

We have our dreams. The maternity center and a second floor for Sunday school rooms are two of them. But most of all, we hope that we will continue making a reality that motto, "Not to be Served, but to Serve," and that the spirit of Christ will make good his promise, "I will lift up my church."

—DANIEL LOPEZ DE LARA

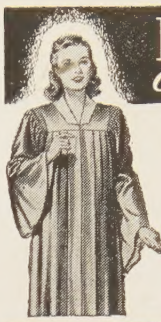
20% Tax Exemption for Contributions

It is a pleasure to announce that both the United States Senate and the House of Representatives passed the bill and the President has now signed it whereby a taxpayer may deduct as much as 20% instead of the former 15% allowed from his federal income taxes for contributions made since January 1, 1952, to charitable, educational, religious and other benevolent causes and organizations.

The Golden Rule Foundation has been working for such an increase for several years. Recently the Association of American Colleges took the initiative in making an approach through its member educational institutions whose financial resources will undoubtedly now be greatly aided. The Foundation cooperated in behalf of the general interest of the whole cause of philanthropy.

Early in the autumn the Golden Rule Foundation will have available revised tables based upon the 20% deduction.

—ROBERT M. HOPKINS
Golden Rule Foundation
New York, N. Y.



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Here and There . . . With *World Call*

Dear World Call Reader:

As this is being written we are getting ready to count the Ten Per Cent Legion. By the time it reaches you, you can turn to the list of Legion churches in this issue and see the results. Right now I do not know what you will see, but from every indication there will be several churches listed that did not quite squeeze under the wire last year.

One thing is certain. Some outstanding work has been done by World Call secretaries. Notice especially the churches showing the greatest increase in subscriptions. They are proof of enthusiastic interest of both World Call secretaries and ministers.

Figuring the Ten Per Cent Legion is a pretty big job, for the percentage of each church is figured and checked three times for possible errors. I am looking forward to it though. It is interesting to see how churches stand and gratifying to add new ones to the list.

Wilshire Boulevard, Los Angeles, has been in the twenty per cent group for some time, which is not surprising in view of the publicity they give WORLD CALL. *Mrs. Warner Muir,* wife of the minister, a while back wrote of an "International Affair" they had had, and quite an affair it was too. The tables were decorated to represent the mission fields, with one representing WORLD CALL. *Mrs. F. L. Perkins,* World Call Secretary, made an unusual centerpiece for the World Call table that attracted quite a bit of attention. It was a replica of the old Cane Ridge Church made from WORLD CALLS. I hope it will still be intact when I go out there in October. I want to see it. I have been working on a similar World Call church, though not a replica of Cane Ridge, and I am anxious to see how Mrs. Perkins developed the idea. When I get to the stage where I can write directions for making, I will send them to you if you want them.

In the meantime, maybe you would like to put your creative genius to work and see what you can construct. I would be interested in hearing how you come out.

A thrilling letter just came from *Miss Eunice Tuel* of the Greenville Avenue Church, Dallas. She wrote that because of a recent article in WORLD CALL on Thailand, members of her church had decided to furnish a bed for the hospital there. Letters of this sort are not rare, for WORLD CALL brings the world into the homes and hearts of our people. It is a needy world; and we of the World Call staff are grateful for the assurance such letters bring that WORLD CALL plays an important part in meeting so many of the needs. An assurance that makes my job of promotion a source of deep satisfaction and joy. You see, I have good reason to believe in WORLD CALL.

Sincerely,

EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

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	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1950-51	1951-52	1950-51	1951-52
Churches	$1,069,322.30	$1,306,767.57	$181,802.37	$315,229.96
Bible Schools	392,613.26	442,766.67	12,798.23	20,206.79
Christian Women's Fellowship	610,166.32	843,818.80	13,377.95	58,619.54
Councils	125,412.44	33,872.83	1,605.30	4,119.89
Women's Missionary Societies	87,295.83	87,788.61	3,053.12	6,287.70
Young Matrons' Missionary Societies	7,238.25	4,472.16	300.50	908.26
Guilds	44,938.84	42,267.93	1,173.03	5,411.60
Youth Groups	53,498.16	67,572.07	2,708.98	3,166.73
Children's Groups	6,349.64	6,750.71	237.51	974.63
Individuals	26,630.80	31,818.36	72,035.22	81,790.90
Grand Totals	$2,423,465.84	$2,867,895.71	$289,092.21	$496,716.00
Adult Missionary Organizations Totals	$ 875,051.68	$1,012,220.33	$ 19,509.90	$ 75,346.99

1Gifts applying on percentages.
2Gifts over and above percentages.
Gain in undesignated and specific gifts $444,429.87.

Last Column

Like the Stars

AFTER all, the lives that do the most for the world are the quiet, steady lives. They are like the stars—they just stay in their appointed place and shine with the light of God, who gave them life. Meteors shoot brilliantly across the sky, and we exclaim and wonder; but long after they have vanished the stars shine on to guide us.

—*Copied*

The other day I read of a Scottish preacher who called on one of his members who had been absenting himself from church for several Sundays. The church member put forth the usual reasons and amplified on his ability to take care of his own spiritual requirements.

The parson walked over to the fireplace where there was a coal fire. He remarked about it and took the tongs and pulled one red hot coal from the blaze and let it stand alone away from the rest. This one coal soon cooled off and went out. The preacher said nothing and did not moralize at all. But the man said, "Pastor, I'll be in church Sunday."

—*The Messenger*
Danbury, Connecticut

Hair Styles

The African's hair is what we call "kinky." But the Africans can be very neat in their hair fixes. The men keep their hair short and many of the boys cut a narrow part with a razor; i.e., shave a part.

The women divide their hair in patches and wind with black thread, then draw these wound pieces and either bring them around to the back, to the side, or into a "horse's tail!"

African women have various hair styles. Sometimes little rows of braids are braided tight down to the head. I do not know what the 1952 style is, but I am sure it is neat.

—MRS. ROBIN R. COBBLE

All of us want to do something important, but few of us realize that we are probably doing it in our everyday lives. We have fallen into the habit of thinking that the only important jobs are the "glamour" jobs.

But the essential work of the world isn't done by jazz band leaders and radio and movie stars. It is done by the men with the hoe or the hammer, by the women who care for those men and their children and homes. And someone adds that "we may live without books, but civilized man cannot live without cooks."

Few of us understand what a big job a little job may be. Our place in life may be made a big place if we will fill that little place in a big way.

—*The University Christian Visitor*

"THAT WE MAY KNOW HIM"

WEEK OF THE MINISTRY

October 12-19, 1952

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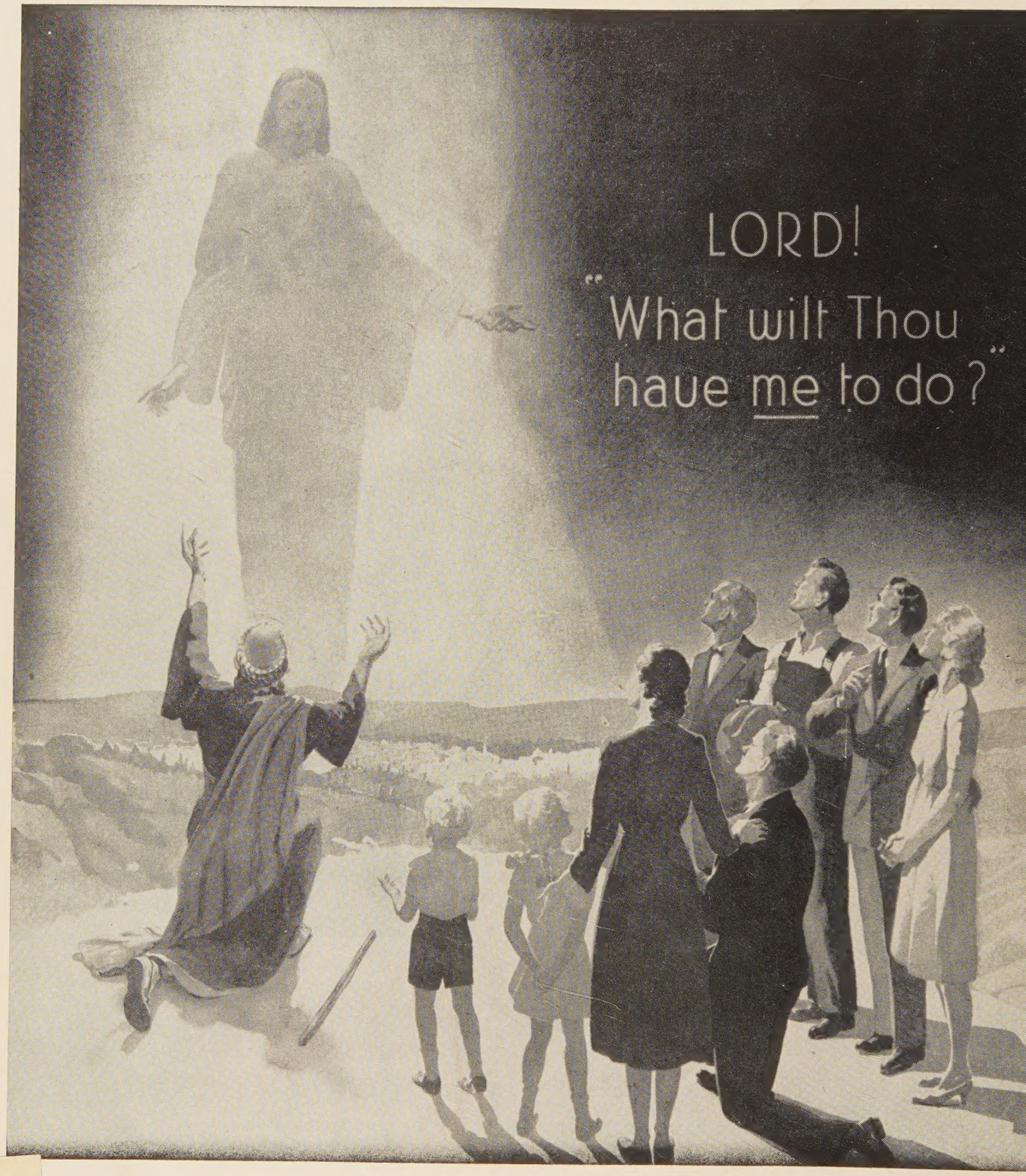
☐ Check here for Week of the Ministry sample materials



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